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CARNEGIE MUSEUM

1974-75 YEMEN EXPEDITION

ALBERT JAMME

CARNEGIE MUSEUM OF NATURAL HISTORY
SPECIAL PUBLICATION NO. 2

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CATHOLIC UNIVERSITY, WASHINGTON, D.C.

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PREFACE

I first met Professor Doctor Father Albert Jamme (for he enjoys all those titles) in February, 1951, at the archaeological site of ancient Timna, Wadi Beihan, in what was then the Western Aden Protectorate, now South Yemen. We were members of the Second Arabian Expedition, American Foundation for the Study of Man. Dr. Jamme was Epigrapher for the 1951 season, as he had been for that of 1950, and I was one of the archaeologists.

Dr. Jamme, a member of The Society of Missionaries of Africa, better known as the White Fathers, trained particularly for work in Africa, became interested in ancient Semitic languages while pursuing his studies for the priesthood. In time he became one of the leading scholars in the world in discovering, deciphering, interpreting, and classifying ancient South Arabian Semitic inscriptions vital to establishing the history of the old South Arabian civilizations.

In 1954, Dr. Jamme accepted a post as Research Professor at Catholic University, Washington, D.C.[1] Through the years, he has poured out scholarly articles based on his studies of inscriptions in collections, as well as inscriptions he recovered during field researches: at Timna in 1950 and 1951, at Marib (in what is now the Yemen Arab Republic) in 1951-1952, at Salalah in Muscat in 1952, and in the Wadi Hadhramaut (in what is now South Yemen) during the Smithsonian Institution expedition of 1961-1962. During 1968-1969 he was in Jidda and Riyadh as epigraphical advisor to the Saudi Arabian government.

In 1972, when the Yemen Arab Republic decided to invite an American institution to conduct archaeological researches in Yemen, Ahmad A. Zabarah, at that time Chargé d'Affaires of the Republic's embassy in Washington, consulted Dr. Jamme. Dr. Jamme, in turn, suggested to me that I join him in the Yemen researches (with Carnegie Museum of Natural History as the participating institution) at the invitation of the Yemen Republic. His Excellency Yahya H. Geghman, now Deputy Prime Minister of the Republic, then proposed that Carnegie Museum develop programs in archaeology and museology in Yemen, a land nearly unknown archaeologically. It was obvious that long-term researches in the area promised to be extraordinarily productive. Dr. M. Graham Netting, then Director of the museum, agreed, and eventually found funds that enabled Dr. Jamme and me to make a reconnaissance trip to Yemen in March, 1974.

Major support was received in September, 1974, when the Ford Foundation awarded Carnegie Museum a grant in support of Dr. Jamme's epigraphic studies in Yemen, covering the period November, 1974, through December, 1975. Those studies are the basis of the monograph that follows. The scope of this work testifies to Dr. Jamme's extraordinary productivity, and its quality adds even more luster to his name as a scholar.

It is gratifying to report that the Foundation made another grant in November, 1975, enabling Dr. Jamme to do more field work in Yemen, this time from December, 1975, into March, 1976. At this writing he is in Belgium on his way home from another successful season, and we look forward to another important report based on diligent field studies, the third in what we hope will be a continuing series of archaeological and museological programs in the Yemen Arab Republic.

Contrary to the custom of this museum, but in harmony with that in his specialized field, we did not subject the Jamme manuscript to the usual refereeing process. Among those *savants* with whom he works – those few specialists in his area of scholarship – such a procedure is considered superfluous, and we bowed to their wishes.

James L. Swauger
Senior Scientist – Anthropology
Carnegie Museum of Natural History
March 17, 1976

[1] Dr. Jamme is also a Research Associate, Carnegie Museum of Natural History.

Introduction

Upon a formal invitation extended to me by the Yemeni Government and under the auspices of the Carnegie Museum of Natural History of Pittsburgh, PA, who had obtained a grant from the Ford Foundation, I returned to Yemen last October 30, 1974. May the Yemeni Government find here the public expression of my deep gratitude for its invitation. It is also a very pleasant duty for me to include in the preceding tribute Mr. Ahmed Zabarah, Counselor at the Yemeni Embassy in Washington, DC, whose initiative and constant support were instrumental in making my hope of going back to Yemen to become a reality. I am also greatly indebted to the Carnegie Museum, its Associate-Director, Mr. James L. Swauger, and the Ford Foundation for their generous help and assistance which made my trip possible.

Qâḍi Ismail al-ʾAkwaʿ, Director of the Department of Antiquities and Libraries of Yemen, expressed to me the wish that I should visit as many sites as possible so as to have a general idea of the archaeological situation of his country. I wish to express my deep gratitude to Qâḍî Ismail al-ʾAkwaʿ for the kindness with which he not only received me on so many occasions, but also graciously granted to me all necessary authorizations, including that of publishing my notes.

From November 4, 1974, till February 11, 1975, the day before my departure from Yemen, I was able to take eleven trips into the countryside. My travel companion during seven of those trips was Mr. ʾAhmed Nâjî of the Museum of Ṣanʿâʾ to whom I am very grateful for his assistance in dealing with local authorities and populations and also with the material of the expeditions.

Last, but not least, I wish to acknowledge my debt of gratitude to all Yemeni and American officials and individuals who contributed so efficiently to the success of my work in Yemen, and especially His Excellency Dr. ʿAbdulkarîm A. al-Iryani, Minister of the Central Planning Organization, Mr. ʾAhmed Muḥarram, Director of the Museum of Ṣanʿâʾ, and Mr. Michael Nugent of the American Embassy in Ṣanʿâʾ.

Washington, September 8, 1975.

I - Marîb and vicinity.

According to YARNA, sheet 5, the coordinates of Mârib are 15° 25.5' N - 45° 20' E.

The site of the ancient temple Baraɔân still is as it was in 1951-1952, and the five columns still are a landmark of the countryside.

1 - The old city of Mârib.

As a result of the military operations during the last war, the majority of the houses built atop the tell are no longer inhabited. Almost all the new settlements are located southwest of the tell.

Fakhry 61 (cf. FaAJY, I, p. 104, and facsimile on p. 105, fig. 48; and RyET, p. 35): MaV 18.

A squeeze was made of the text (cf. JaAGM, p. 305). As in 1951-1952, the stone is re-used upside down as the lintel of the southern front door of the house belonging to at-Tîbâs 2 m. above the threshold. FaAJY's note pointing out that the stone is "very high in the wall" (cf. I, p. 104) is inaccurate. The original stone placed upside down was re-cut on both lateral sides, more on the left than on the right, and the front became trapezoid. RyET's note on the stone being "brisée à droite," a detail which is not to be found in FaAJY's description, is erroneous.

Stone: 81.5 (top) and 53 (bottom) x 23.5 cm.; thickness: 19 cm.

Text: l.1: 64 x 5.5 cm.; distance to l.2: 0.8 cm., to the right edge: 8.5 cm., and to the upper edge: 2.1 cm. L.2: 63.5 x 5.5 cm.; distance to l.3: 0.8 cm., and to the left edge: 7.2 and 5 cm. L.3: 58.8 x 5.2 cm.; distance to the left edge: 5.3 and 3.8 cm., and to the lower edge: 3.8 cm.

1 lḥyᶜtt/sṭrn/kbr/fyšn/brɔ/w

2 ⌞hˌwṯr/wšqr/ɔrbᶜn/klwtn/mẓkkt

3 [n]⌞hˌlhw/ᶜbṯr/bᶜttr/wb/ɔlmqh

1 Laḥayᶜaṯat [of the family] Saṭrân, leader of Fayšân, has built and

2 founded and covered four sustaining walls [which are] the enclosures of

3 his [pa]lm grove ᶜAbṯar. By ᶜAttar and by ɔIlumquh.

FaAJY's copy is very poor, as seen by the many corrections in RyET's text. This text, however, does not include the word divider before ʾlmqh (l.3), which is clear in the facsimile.

L.1: lhyʿtt, cf., e.g. JaSIMB, pp. 409 A, 421 A and 424 B; see also below, appendix n° 3.

L.1-2: brʾ/whwtr/wšqr, cf. CIH 659/1-2 in the plural; bny is less frequently used than brʾ, e.g. in CIH 661/1.

L.2: klw (cf. JaSIMB, p. 438 B) refers to the sustaining wall of the terrace rather than to the terrace itself. - mẓkkt: in his commentary on RÉS 4085, RÉS writes: "mykkt [of H. Grimme], lecture exacte contre mẓkkt"[of J.H. Mordtmann - E. Mittwoch] (cf. VII, p. 76). Yet, in his commentary on Fakhry 61, the same author refers to the same text, RÉS 4085, "où je lis avec Grimme m(ẓ)kkt, contre Mordtmann - Mittwoch: mykkt, d'après lecture établie par Fakhry 61" (cf. RyET, p. 35). It is all the way around. Furthermore, in the preceding publication, the author fails to point out that the reading of mẓkkt was given by M. Höfner (cf. WZKM, 43 [1936], pp. 81-82) without any allusion to H. Grimme's reading of mykkt, while referring to M. Höfner's paper for the etymology of the word only. Finally, RÉS, VIII's note (p. 194 A, note 1) on mẓkkt being a "lecture confirmée par Fakhry 61," which comes from the last part of RyET's commentary on mẓkkt of Fakhry 61, is inaccurate: the reading of mẓkkt is certain in RÉS 4085, as can be seen on the photograph of the text published in Le Muséon, 45 (1932), pl. 2.

L.3: [n]hlhw: the setup of the letters disproves RyET's restoration of l to the left of nhl. The present text is not identical with either RÉS 3913 or 4774. For RÉS 3913, cf. JaMAR, II, p. 67; this text is SharafT 12 : SharafT 12 fig. 152, which also has mtrt (instead of mtrn, as in RÉS, VII, p. 382). The two errors of SharafT 12, viz. the omission of dty (l.2) and mwhrt instead of mwhrh (l.4) are easily corrected. - ʿbtr, instead of wbtr of FaAJY's facsimile where w is covered with hatching; RyET's commentary remains silent on the etymology of his name wbtr. Cf. Ar ʿabayturrân "romarin" (cf. R. Dozy, Supplément aux dictionnaires arabes, Paris, 1927, II, p. 90 B).

RÉS 3943, right half : Fakhry 7 (cf. photograph in FaAJY, III, pl. 44 A): MaV 64.

A block of slightly yellowish alabaster located at the southwestern foot of the tell of the old city; 246 x 52 cm.; thickness: 42.5 cm.; letter height: 7 cm.; space between the lines: 0.5 cm.
The stone, which represents a little more than the right half of RÉS 3943, has greatly suffered since E. Glaser's trip: all the edges are broken off and attemps were made to break the stone into four sections.

2 - The nâṣerah of Mârib.

The nâṣerah of Mârib greatly suffered during the last war, and the work is in progress not only to repair all damages but also to completely remodel the inside buildings.

Fakhry 74 (cf. FaAJY, I, pp. 108, 109, fig. 55, and RyET, pp. 46-49) is composed of two sections of almost equal length, MaN 7 + 11; the latex squeezes of both sections were made (cf. JaAGM, p. 306).

MaN 7: stone re-used one stone course (i.e. 31 cm.) above MaN 6 (see below, Fakhry 112 + 115); 112 x 35.5 (right) and 36.5 cm. (left).

MaN 11: stone re-used one stone course (i.e. 31 cm.) above MaN 12 (see below, Fakhry 112 + 115); 80.5 x 36.5 cm.

The text is framed by a rim on the four sides; and the height of l.6 is about half that of the other lines. My photographs are too small to make accurate tracings. The beginning of the text is given below because of the three following reasons.

1 - Four important corrections need to be made to FaAJY's facsimile, viz. kl instead of "k(?)n" read "(b)n" in RyET (p. 46); bhrfm/ɔhd instead of "bnrfb-ɔhd" (n covered with hatching) read b(h)rfbɔhd in RyET; gbɔn instead of nbɔn (the first n covered with hatching) read nbɔn in RyET; tnbthw instead of tnbthbw (the second b covered with hatching) read tnbth(m)w in RyET.

2 - RyET translates byt "house" as "le domaine appartenant à la maison" (at the beginning of l.2)and, seven words further, as "les individus qui y sont groupés" (p. 47). The apparent reason for such a variation is the author's translation of dhb as "zone irriguée."

3 - RyET's translation of the first pericope (l.1-2) implies a redundancy because, according to the published translation, the second half repeats the first half but in other words, viz. "Et ils ont bâti- - en la première année. Et en cette (an)née s'est accompli (pour) e(u)x l'achèvement" (p. 46).

1 -/wbrɔw/kl/grb/wmnhmt/bythmw/ykrb/bh///rfm/ɔhd/wbmw/hwt/hrfn/tbnth

2 w/wᶜbm/wwzɔw/šrᶜw/bythmw/yrs/tty/gbɔn/dh///bm/wkl/dhbn/dšrᶜw/bytyhmw/lhm

3 w/frdm/-

1 -. And they built all the scabbled and hewn stones of their house Yakrub in one year, and in that very year, the building of

2 it [was] large. And they kept working: they raised their house Yaris with two rain collectors. And all the rain [collectors] with which they raised their two houses [are] for them

3 only. -

According to the text, the readying of all the stones to be used in the building of the house Yakrub and the construction itself of what became a large house took a year. After that, the workers kept working and in the process they added two rain collectors to the house Yaris which had already been built.

L.1: grb/wmnhmt, the direct complement of brɔw, is in the construct state with regard to bythmw. Then, the translation of grb as "pierre brute" (as in RyET) or "unbehauen" by N. Rhodokanakis (cf. RhSLG, II, p. 42) is inaccurate because such stones are found, not made. The translation of grb as "hewn stone," as suggested by BeDGSA (p. 59 in 51:55), is also inaccurate because his expression

corresponds to mnhm. In his quotation of Ḥaḍr RÉS 2687/2, BeDGSA erroneously transcribes grbtm instead of grbt. Finally, BeDGSA's presentation of the case of the "nouns denoting materials" (p. 31 in 27:5) is confusing and party erroneous. In his quotation of RÉS 2771/2-3, the author invents wtqrm which does not exist in the text. The expression ᶜdm/wtqrm is well known in Min; e.g. in RÉS 2774/2. Furthermore, the author lists an example which is totally irrelevant to the case, viz. CIH 683 (cf. also JaMAR, II, pp. 39 A, 41 B and 51), which is a small incense burner, and the words engraved on the four sides of the burner are names of incense and not "nouns denoting materials." Finally, the author lists the two expressions ṣlmn/ddhbm and ṣlmn/ddhbn. These two examples belong to a special class because dhb, an apposition to ṣlm, may be understood either in general (thus, dhbm) or relating to a specified object (thus, dhbn). In the expression ṣlmm/ddhbm (e.g. CIH 353/3), dhbm may be understood either way. But, the second way of understanding ddhbm/n does not exist in the ordinary "nouns denoting materials." The absence of -m from a word in the indefinite state is certain, e.g. in Min; cf. bny/ᶜd/wtqr/byts of RÉS 2789/2. But, even in Min, the use of -m is more frequent than its omission; cf., e.g. TaAM 5/2. brᵓw/kl/grb/wmnhmt/bythmw is paralleld by Sab mhd/blq/ mᵓdhn, e.g. in RÉS 2651/2, a text engraved on blq, the "rock" itself; subsequently, blq came to designate a singular stone.

L.1-2: tnbthw: hw refers to bythmw/ykrb; tnbt refers to the building considered as the result of laying the stones one course atop the other, and the building grows (cf. Ar nabata "[said of a thing] to grow") by each addition of a stone course.

L.2: wᶜb, cf. Ar waᶜb and waᶜîb "ample, wide." The adjective refers to the size of the building. The preceding interpretation underlines the meaning of bmw of l.1: not only all stones were readied in a year, but the building of the house was carried out during the same year (bmw/hwt/hrfn) and the house was large. - wzᵓw: z is certain on the stone. - gbᵓn, cf. Ar jabᵓ "a cavity in which the water of the rain collects." - dhb: for the ordinary meaning of "irrigated land," cf., e.g. JaSIMB, p. 431 B. Here, cf. Ar dihbat "rain." In gbᵓn/dhbm, dhb is in apposition to gbᵓn. - šrᶜw, cf. Ar šaraᶜa "to raise, elevate." - bytyhmw: the dual refers to the two buildings ykrb and yrs.

L.3-6: mrtdᵓln/ynf/- - -/yrhm/dᶜtkln and wrhhw/dmdrᵓn: SharafT 36: in spite of its four errors, this copy has the correct name of lḥyᶜt's associate, viz. srḥbᵓl "Šarḥabᵓil" (see below, appendix n° 5), instead of rḥbᵓl (b covered with hatching and topped by a small question mark) in FaJY's facsimile.

Fakhry 80 - 85: the original text still remains incomplete although six fragments of it are known so far; FaAJY has already gathered them in three groups, viz. Fakhry 80, 81 and 82, 84, 85 and 83 (cf. I, pp.110, 113, and facsimiles on pp. 108, fig. 46, and 112, fig. 59). The text is in relief whose thickness is 1 cm.; letter height: 27 cm.; distance to the upper edge: 4 cm.

Fakhry 82 and 85 were not seen in 1952; and Fakhry 80, 81, 83 and 84 were re-cut after A. Fakhry's trip.

The initial section covered with hatching, the right extremities of the initial t, the left two-thirds of f, and the last divider of Fakhry 80 are missing in

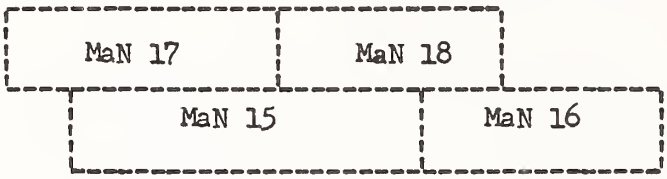
MaN 15; 141.3 x 35.2 cm.

The first two letters, the last w, and the section to the left of this letter of Fakhry 81 are missing in MaN 18; 114 x 35 cm.

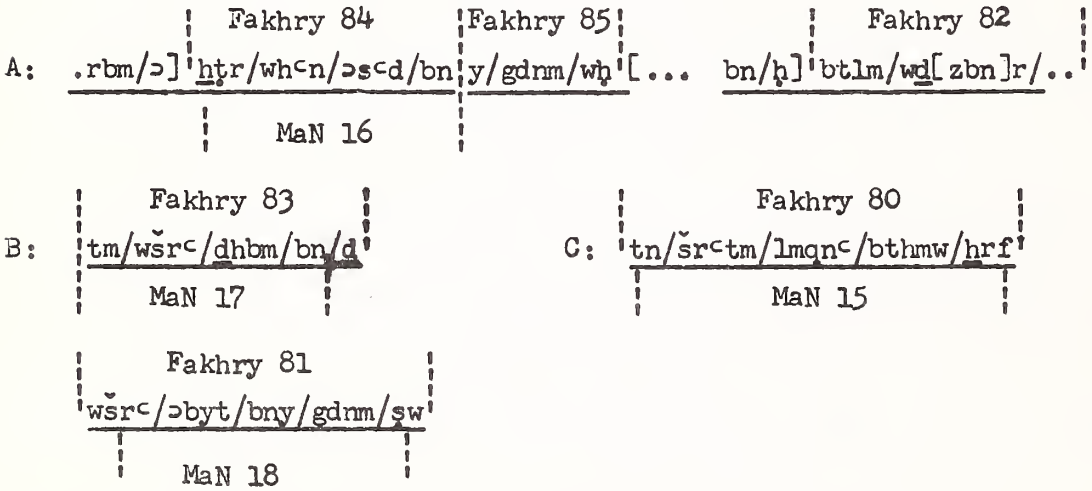
The last word divider and the second d of Fakhry 83 are missing in MaN 17; 94.2 x 34.2 cm.

The right two-thirds of the initial letter of Fakhry 84 is missing in MaN 16; 95 x 35 cm.

The four fragments MaN 15 - 18 were re-used before 1952 in the outside wall to the left of the gate as shown by the following schema:



The four stones are upside down.



The order of the last three fragments remains hypothetical.

A: .rbum ɔA]htar and Haᶜan ɔAsᶜad, descendants of Gadnum, and H[... descendant of Ha]bbtilm and of [Zabn]ar ...

B: ...]. and the rain collectors from(?) [...

C: ...] . a water collector for the satisfactory provisioning of their house Harf [...

D: ...]and the water collectors of the houses of the descendants of Gadnum Ṣaw[...

For A, cf. RyET, p. 56. This author's restoration of k as the first letter of .]rbm of Fakhry 75/1 is no more probable than that of g, d, etc. bn/ḥ]btlm is correctly restored by RyET, but in his transliteration of Fakhry 82, the letter d should be corrected to d. RyET vocalizes ḥbtlm as "Ḥabtalum" (cf.

Fakhry 75/2, 79 and 82 on pp. 49, 55 and 56, respectively); thus, ḥbtl + m, the mimation , but the author fails to explain the unheard-of root ḥbtl. The name may be considered as composed of ḥb(b) + tlm.

C: RyET's commentary on šrᶜtm of Fakhry 80 ends with this note: "'water channels' (BEESTON SI, p. 11)" (p. 55). Firstly, "p. 11" must be corrected to "p.5;" the figure "11" comes from CIH 11, which is studied by BeSI, p. 5. Secondly, BeSI refers to RhSLG, II, p. 81, with regard to LaH's description of šrᶜ. In fact, LaH's description referred to by RhSLG is that of Ar ḥrrt and not of šrᶜ. RyET failed to check BeSI's reference and perpetuates BeSI's error. šrᶜt, plural of šrᶜ, of the present text seems to summarize the expression šrᶜw/--/gbᵓn of Fakhry 74/2 (see above, p. 4): the word expressing the act of elevating is given the meaning of the result of the work. - mqnᶜ: the word indicates the satisfactory water provisioning by the šrᶜt; cf. Ar qâniᶜ "content" and maqnaᶜ "sufficient."

Fakhry 112 - 115. - FaAJY's description of the four fragments (cf. I, p.117) is very sketchy and ends with the reference to "Fig.107" (p. 152) for the facsimiles of the fragments.

RyET's description (p. 66) is more detailed; but, instead of referring to "fig. 107," the author refers to pl. 38 of FaAJY, III, where the stones cannot be seen. Furthermore, the author states that "le trait horizontal du g [of gblt] apparaît sur la copie." What does exist is a tiny speck of ink toward the top of the fourth aslant stroke (from the left). Other similar specks may be seen at the left bottom of the aslant strokes nos. 1, 2 and 5 (from the left).

Both Fakhry 112 and 113 were re-cut after A. Fakhry's trip; Fakhry 114 was re-cut into three sections between A. Fakhry's trip and my study of the fragment in 1951, and the central section is lost.

The letters of the inscription are inscribed between two horizontal lines clearly traced on the stones, as in Ja 123.

Fakhry 112: MaN 6: stone re-used 20 cm. above ground level in the wall to the right of the gate; 110.5 x 33 cm. Letter height: 24 cm.; the upper horizontal line is 4.7 cm. from the upper edge of the stone. The section of the initial w to the right of the vertical stroke has disappeared as the result of the re-cutting of the stone. FaAJY's measurement of the length of the fragment, "122" (cf. RyET, p. 66), should be corrected to 112, viz. 110.5 + 1.5 (right half of w).

Fakhry 113: MaN 9: the stone was re-cut in two different places, viz. the whole height of the right edge (almost the whole of d has disappeared) and the last 30.7 cm. of the right extremity of the lower edge; the height of this cut-out section is 5.2 cm. (see below, Fakhry 118). Stone: 80.2 (top) and 49.5 (left bottom) x 33 (left) and 27.8 cm.(right). Letter height: 24 cm.; distance to the upper edge: 4.8 cm.; the lower extremities of sh are damaged. FaAJY's measurement of the length of the stone, viz. "89" (cf. RyET), should be corrected to about 86 cm.

Fakhry 114 was cut into three sections: MaN 10 and 12 are, respectively, the left and the right fragments; and the central part is lost.

MaN 10: immediately above and slightly to the right of Fakhry 113; 41.3 x 32 cm.; letter height: 23.2 cm.; distance to the lower edge: 5 cm.

MaN 12: to the left of the gate; 62 x 32.5 cm.; letter height: 23 cm.; distance to the lower edge: 5 cm. A squeeze was made of the fragment (cf. JaAGM, p. 306).

FaAJY's measurement of the length of Fakhry 114, "129" cm. (cf. RyET, p. 66), is about right.

Fakhry 112	Fakhry 113	Fakhry 114	
[wdd>l/w>hyhw/bny	[/]dsḥr/š>mw/w	[.../by]tn/ygr/wkl/srḥthw/w	[...
MaN 6	MaN 9	MaN 12	MaN 10

Fakhry 115	
hw/wg]blthw	[...

Waddâd>il and his brothers, descendants of (the clan) Saḥar, have bought and [...] the [hou]se Yagur and all its upper rooms and its [... and] its [es]tate [...

In his commentary on the first group, RyET (p. 66) endorses J.H. Mordtmann - E. Mittwoch's restoration of CIH 29/2-3 (cf. Sabäische Inschriften, Hamburg, 1931, pp. 48-49). This restoration, however, is unacceptable because some persons, a father and his sons, cannot have built their house which >byhmw "their ancestors" had bought and possessed. Furthermore, J.H. Mordtmann - E. Mittwoch restore wh[šqrn; but wh[šqr is also possible; e.g. RÉS 4196/2. The end of l.2 should contain bythmw/...; bythmw is attested in l.4, and the name of the house should be composed of at least three letters. Therefore, l.2 would contain at least 37 letters. But, according to J.H. Mordtmann - E. Mittwoch's restoration of l.4, the line would contain 31 letters only. A final note on l.3 of CIH 29: the construct >by of >byhmw has the meaning of Ar >abawân "father and mother; parents;" the two names introduced by >byhmw are the same as in l.1. Were ᶜmdhr the grandfather of the author of the text, his name would have been introduced by bn, instead of w. >by means "the parents of" sᶜd>l, the author of the text, and "the grandparents of" the author's sons.

RyET's restoration of the verb qny before bytn of Fakhry 114 is hypothetical since the expression ᶜsy/wš>m is attested in CIH 37/4 and RÉS 3858/5. š>m/wqny is also found in Qat Ja 118/1 and RÉS 3962/2 (for some remarks on this text, cf. JaMAR, III, pp. 74-75); but also š>m/wzrb in Ja 119/1, and š>mw/wbr> in Ja 2457/1. RyET's restoration of the plural of qny is contrary to the SA material since the verbal form or forms following the first verb in similar expressions are infinitives. Finally, if FaAJY's facsimile of Fakhry 115 has any value, the hatching to the left of blt is wide enough to cover two letters, and not one. Therefore, a stone is missing between Fakhry 114 and 115. by]tn. In Ja 736/5, -hn of bythn is the dual ending (cf. JaSIMB, p. 428 B, and also BaYUP, p. 54) because of the two persons bqlm/wyhᶜn of l.3 who are also the subjects of dqnyy which immediately follows bythn in l.5, contrary to J.

Ryckmans, who refers -hn to ʾmhw of l.4! (cf. Le Muséon, 87 [1974], p. 494, note 5). At the occasion of this first remark dealing with J. Ryckmans, it seems advisable to add the following note. My position toward J. Ryckmans is clearly defined in these words: "les expédients malhonnêtes et les argumentations trop absurdes pour être sincères auxquels l'auteur continue à avoir recours, m'incitent, par le dégoût qu'ils inspirent, à me désintéresser de sa prose jusqu'au jour où il se décidera d'agir en honnête homme" (cf. F. Altheim - R. Stiehl, Christentum am roten Meer, I, Berlin, 1971, p. 121). The situation described above has not changed unfortunately. The remarks printed in this volume on J. Ryckmans' theories, although numerous, were limited as much as possible and written for the benefit of the reader. Many, many other remarks on the SA publications referred to here should have been added; they were omitted voluntarily because they would have increased the size of this publication beyond normal proportions.

Fakhry 118 (cf. FaAJY, I, p. 117: "(167)," the facisimile on p. 152, fig.107; and RyET, p. 67): MaN 8.
MaN 8 is re-used in the stone course immediately above MaN 7 (see above, p. 4) and more precisely above brʾw/kl/grb/wmnh of l.1 of MaN 7/1. The upper left corner of MaN 8 fits the cut-out section of the lower right corner of MaN 9 (see above, p. 7). Text in relief of 0.9 cm.; letter height: 27 cm.; distance to the upper edge: 3.8 cm. A latex squeeze was made of the present text (cf. JaAGM, p. 306).

Geukens 8 (cf. G. Ryckmans, in Le Muséon, 70 [1957], pp. 98 - 100 and photograph in pl. 1). In 1974, I photographed the two extreme sections which were lying on the floor in a corner of the nâṣerah.
The name of the author's father is yhʿn "Yuhaʿîn," instead of yqʿn.

Ja 2828: a whitish sandstone which was re-used in a small window in 1951 but is now in the wall; cf. tracing in pl. 1. - MaN 32.
Stone: 64.5 x 22 cm.; letter height: 17.9 cm.; distance to the upper edge: 2.5 (right) and 3.5 cm. (left).

yd]ʿʾl/drḥ/mlk[/sbʾ/bn/...

Yada]ʿʾil Darih, king of [Sabaʾ, son of ...

This new Sab king belongs to the period posterior to the reign of smhʿly/drḥ whose name appears in Gl 1675 which was published by K. Mlaker in 1943 (cf. Die Hierodulenlisten von Maʿîn, p. 85). HöISH publishes the photograph of the text in pl. 15 and deals with the inscription (pp. 65-66) without any reference to K. Mlaker's book, but with reference to RÉS 3653 (p. 65, note 132), which reproduces the information given by GrGST (p. 22 B). The king smhʿly/drḥ is also attested in Ja 2848 ah/4 (see below).
Gl 1675 and the present text have in common the formula composed of the royal name followed by mlk; this similarity justifies the restoration of sbʾ/bn/... in the present text. According to my chronology, the present text could be dated of about 400 B.C.

Ja 2829: re-used in a wall of the nâṣerah; known only through a photograph taken in 1974; cf. tracing in pl. 1. The letters are in relief and

very large: they occupy almost the entire height of the stone course; thus, about 30 cm.; tracing in pl.1.

...] krbʾ[l ...] Karibʾi[l.

Same palaeography as that of Geukens 8.

3 - Private collections near Mârib.

a: Qâḍî ʿAbdulraḥmân al-Yûsufî: Ja 2830 - 2832.

Ja 2830: upper right corner of a plaque of yellow-reddish alabaster broken into two parts; cf. tracing on pl. 1.
Stone: 22.8 x 16.8 cm.; almost constant thickness: 7.3 cm. Letters in relief of 0.2 cm.; letter height: 4.3 cm.

←— ...]r[lʾ 1 ʾlra[...
—→ ...]bn/ 2 ...]ban

ʾlr[: there are too many possibilities of restoration; e.g. ʾlrʾb (e.g. Qat Ja 2373), ʾlrb (e.g. CIH 528/1), ʾlrbn (Qat Ja 274/2). -]bn is most probably the end of a name. - The thin white line above and to the right of the text in the tracing indicates the difference of level between the narrow frame of the inscription and the surface of the plaque. - The two ornamental designs are very damaged and represent ibexes, viz. the left side of a kneeling ibex on the right, and the front view of the head of another ibex in the frieze.

Ja 2831: a grayish sandstone re-used in the water channel near the pomp in the garden; cf. tracing in pl. 1.
Stone: 53 x 19.3 cm.; visible thickness: 22.5 cm. Letter height:13.5 cm.

...]m/wb/yd[ʿʾl(?) ...]m and by Yada[ʿʾil(?).

About the lower fourth of the letters (except w) is missing. -]m may belong to dt/ḥmym (CIH 423/3-4), dt/bʿdnm (RÉS 4804 + 4800 B), dt/...m (RÉS 4797/1-2),]lbm (HöDSP 2/2). These four texts are boustrophedon and mention the dedication of buildings and/or persons. - yd[ʿʾl either is the last name of the final invocation (CIH 423/4) or is followed by /wb/smhʿly/wytʿʾmr (RÉS 4804 + 4800 B), /wb/ytʿʾmr/wb/krbʾl (CIH 961/3; for some remarks on this text, cf. JaMAR, II, p. 29), /wb/ytʿʾmr/wb/a personal name other than that of a mukarrib (Fakhry 69/3). The final invocation to which the present text belongs may begin either with bʿttr (e.g. CIH 423) or bʾlmqh (RÉS 4797/2).
For HöDSP 2, cf. PiPISA, pp. 261-262 and two partial photographs on pl. 18 d and e; and JaPSAP, pp. 115 - 117. It is to be hoped that the photographs of the text will be published some day so as to make possible the reading of the third personal name of l.1 and the proper name (probably of a deity) before the invocation to ydʿʾl in l.2.

Ja 2832: a tombstone lying on its left side and re-used in the same water channel; the left edge of the left side is cemented into the channel and about the left half of the same side is covered with moss; cf. tracing in pl. 1.
Stone: 87.3 x at least 29.5 cm.; maximum thickness: 24 cm. The text is engraved immediately below the upper edge; l.1: 18.5 x 4.5 cm.; l.2: 16 x 4.5 cm.; distance between the two lines: 1 cm., and from the text to the right edge: 5 cm., and to the cavity below: 2 cm. The cavity, where there used to be in relief the head of the deceased, now completely destroyed, is 25.3 cm. long and starts 5 cm. to the left of the right edge; the left edge of the cavity is hidden by the cement.

šrḥ[ʿ]tt	1	Šaraḥ[ʿa]tat
drḥ ɔ l	2	[of the family] Daraḥɔil.

šrḥ[ʿ]tt, e.g. CIH 114. - drḥɔl is a well-known personal name in Qat (e.g.AM 60.744/1; cf. JaMAR, II, pp. 126 - 127) and Sab (e.g. JaSIMB, p. 412 B); the name is also attested as a clan name in Qat (e.g. RÉS 3896, n° 14).

b - Ja 2833: a tombstone seen near the house of Moḥammed Šejmân located southeast of the city of Mârib; cf. tracing in pl. 1.
Stone: 57 x 28.7 cm. Text: 22 x 4.5 cm.; engraved between the upper edge and the cavity where the head of the deceased was in relief. Cavity: 17 (top) and 9 (bottom) x 30 cm.; depth: 5 cm.

šlym/bn/ʿrgn	Šulaym, son of ʿArgân.

šlym, cf. ɔšlm in RÉS 3061. - ʿrgn, e.g. Sab (cf. JaSIMB, p. 416 B) and Qat (e.g. TC 3002).

c - Near a tent located at a place called "Qaryat wamaḥall Āl Matannà," south-southeast of Mârib; Ja 2834 - 2837.

Ja 2834: a grayish sandstone; the lower half of the right side has been re-cut; cf. tracing in pl. 1.

1	whtrḥ/dn/wtʿnˀ
2	[n/]bʿly/wtn/nḥln/ḥr
3	bˀrtm/nhl/dnzḥtn/wt
4	⌞n⌟/wʿwqhw/hdlw/fn
5	[w]t/tsqyn/nhln/ġfr
6	[r][by/rnm/fnwt/bn/ɔg⌞n⌟
7	nn/wbn/qny/ɔḥdm

1 And was furrowed [this] boundary
2 against the boundary of the palm grove Har-
3 batum, [which is] the palm grove of (the clan) Nazḥatân. The boun-
4 dary and its bend have remained behind the ca-

5 [n]al [which] irrigates the palm grove Ġâfir

6 [which] Ranam [has adminis]tered, [viz.] the canal [which lies] between the gar-

7 dens and the property of ʾAhḍam.

L.1: htrḥ, cf. Ar taraḥa "to make a light incision," and tarḥ "light incision." The verb is in the passive voice and refers to the furrow made in the ground, which makes the boundary. - wtn does not indicate the stone itself supporting the text, but rather the boundary itself.

L. 2-3: ḥrbtm, cf. the Qat proper name ḥrbt in RÉS 851/3 (cf. JaMAR, II, p. 55) and dmḥrbm, the name of a house in Ga 67/3-4 (see below, appendix n° 2).

L. 3: dnzḥtm, RÉS 3951/6 and 7.

L. 3-4: wtn (l. 3-4) and fn[w]t (l. 4-5) and fnwt (l. 6) are not determined by the article -n because the context does not leave any doubt as to the identity of those two words. The same feature is found in Liḥ, e.g. JaL 133; cf. JaMAR, VII, p. 101: "the author was free to omit the article when the object was so well defined or known that it could not be missed or misunderstood."

L. 4: ʿwq, cf. Ar ʿawq "a place of bending of a valley to the right or left." - ḥdlw, cf. yḥ[dl in CIH 380/6. The verb may be translated here "to remain behind."

L. 5: tsqyn, CIH 657/3.

L. 6: [r]by, cf. in Qat the verb (e.g. RÉS 4932/5) and the personal noun (e.g. Ja 852/6). - rnm, e.g. Ja 2715 a. - bn, as in Qat Ja 2361/10. The preposition is repeated before each of the two parts between which the fnwt runs. The translation of the second bn is not necessary.

L. 6-7: ʾgnn is either a proper name or the plural of gnn (cf. gnt, plural of gn in Ja 2152/4). The second interpretation is retained here because "gardens" are easily recognizable by any reader of the text.

L. 7: ʾḥḍm, cf. Ar ḥaḍama "to eat."

Ja 2835: a slightly yellowish sandstone broken on both lateral sides; cf. tracing in pl. 1.

←-- 1 .../mkr]ˌb/sbʾ/wlḥ][...

--→ 2 ...]ˌbʾn/bn/w][...

1 ... unifi]er of Sabaʾ, and Laḥ[...

2 ...]bʾân, son of W[...

Palaeography makes it possible to restore mkr]b in l. 1. - For the interpretation of mkrb, cf. JaMAR, I, p. 6 and note 24 (p. 32). - lḥ[: too many possibilities of restoration are equally possible; cf., e.g. lḥḍm, a family name in CIH 371/1. The root lḥb is also known in SA onomastics; cf., e.g. ʾlḥb in Ja 2771 y. -]bʾn: many restorations may be suggested; e.g. lbʾn in Ja 2099 b.

Ja 2836: upper left corner of a plaque of slightly yellowish sandstone; the

frieze was made of bucraniums; cf. tracing in pl. 1.

...[b]n w/d[... ..., so]ns of Da[...

The original text probably was a boustrophedon. - bnw as the plain writing of the plural of bn is attested so far in the late texts Wâdî Maʾsil 1/1 and Ga 1/1.

Ja 2837: a whitish sandstone with a fragmentary inscription engraved on two adjacing sides; cf. tracing in pl. 1.

...]wʿnʾ/mdʾ///rn/hʾqnʿyʾ[...

...]wân Madrân, dedicated to [...

mdrn is known as the name of a month in SharafT 18/2. The name has nothing to do with mdrn of CIH 541/90 and Muraygân/7, which is the transcription of a NA name. - hqny could be restored either hqnyw, hqnyy or hqnyt, if needed.

4 - al-ʿAmâyid al-ʿulyà.

The ancient site of al-ʿAmâyid al-ʿulyà located south-south-east of Maḥram Bilqîs is composed of a tell (about 20 x 10 m., and about 1.50 m. high) and, to the south, a row of four standing columns. A fifth column, the existence of which is certain between the two remaining columns in the east, is missing.

The row of columns, as E. Glaser stated (cf. HöIGT, p. 23, on Gl 621), is oriented east - west, as is the tell itself. The columns are made of the same material as those of Maḥram Bilqîs and al-ʿAmâyid; it is, therefore, difficult to understand why E. Glaser claims that they are "nicht schön" (cf. HöIGT, l.c.).

RÉS 4782: text engraved on the eastern side of the eastern column, as already stated by E. Glaser (cf. HöIGT, l.c.); cf. tracing in pl. 1.
Eastern column: 55.2 (eastern side) x 51.8 cm. (southern side); height: 3.25 m. - Text: length of the lines: 26.5, 39 and 35 cm.; distance between the lines: from 1.6 to 2.6 cm.; engraved at 2.03 m. above ground level. For the text, cf. Le Muséon, 69 (1956), pp. 104 - 107.

5 - The main dam.

A - The southern sluices.

The southern sluices of the main dam did not suffer any major damage since 1951 - 1952 most probably because it would be very difficult to remove the hewn stones from the masonry work.

RÉS 2651: Gl 513: Fakhry (44) (cf. FaAJY, I, pp. 69 and 84); cf. tracing in pl. 1.

As indicated by RhSLG (II, pp. 100 and 101), the text is engraved on the southern side of the northern rock supporting the construction and toward the eastern exit of the sluice. The text is located about 8 m. above the ground level of the exit.

The upper half of ḫ of sbḫ (l. 1) is still on the rock. - mḥd/blq/mḫdḥn (l.2) means "has dug the balaq-rock of the exit" (see above, p. 5). RhSLG's rendering of the expression, which is reproduced in RÉS 2651 (cf. RÉS, V, p. 23), is not a translation, but a complete commentary, almost a complete description of the sluice; cf. also the commentary on Fakhry 74/1 (see above, pp. 4-5), and CIH, III, p. 61.

The symbol in the form of a SA ḍ introducing an inscription is well known; e. g. CIH 540. It flanks the beginning of RÉS 4229/1-2. The same symbol should also be identified at the right of both RÉS 3954/1 and Gl 1450/1, where ḅ was read instead of ḍ by E. Glaser and ScSIVF (II, p. 11), who further considers ḅ as the first element of the strange name ḅsmḥkrḅ. Incidentally, it is to be regretted that ScSIVF did not publish the photograph of Gl 1450 because more letters might be read than those given by the editor's decipherment.

RÉS 2651 bis: Gl 514: Fakhry (43) (cf. FaAJY, l.c.): same text as RÉS 2651; engraved on the northern side of the southern rock (cf. also RhSLG, l.c.). As RÉS 2651, the present text is about 8 m. above the ground level of the exit. The present text is, thus, facing the other, as clearly stated by E. Glaser: "auf dem gegenüberliegenden Felsen, genau gegenüber von [Gl] 513" (cf. RhSLG, p. 98), but RhSLG's sketch on p. 101 locates the text much too far to the west.
RÉS 2651 and 2651 bis are identical, except for the symbols which accompany the second only.

RÉS 3959: a brownish sandstone broken into two parts and about 10 m. to the left of, and below, RÉS 2651.
The text of RÉS 3959 is the section engraved on the left section of the stone, with the exception of a few letters at the beginning. The right half of the stone and the whole l.1 of the left section are very damaged, but it certainly is possible to read many letters engraved on the damaged sections of the stone. I hope to publish a more complete text than RÉS 3959 after studying the original and taking close-up photographs of it.

CIH 384 bis: . + CIH 384 + . + RÉS 2653 + RÉS 2657 + .; cf. tracing in pl. 2.
a - CIH 384: a yellowish sandstone re-used two stone courses to the left of, and above, RÉS 2653; 71.5 x 23 cm. - E. Glaser states that this text "scheint zu (Gl.)518 [RÉS 2653] zu gehören. Buchstaben, Form und Grösse und Stein derselbe" (cf. GrKFG, p. 74 on Gl 519).

b - RÉS 2653: a grayish sandstone (40 x 25.5 cm.) re-used in the southern wall about 40 m. west of RÉS 2651; Fakhry (47) (cf. FaAJY, I, pp. 70 and 84). Letter height: 20 cm. - Hal 676 and Fakhry (47) have the initial ḫ, and the first copy of the text is correct. GrKFG (p. 74 on Gl 518) simply refers to CIH 869, which endorses Halévy's copy. In his study of the text, RÉS (V, p. 23) selects Fresnel's copy, which has an initial ḍ without the right vertical stroke; therefore, RÉS's restoration of the beginning of the

text, viz. "m>]hdm" which should be corrected to "m>h]dm," cannot be retained. Note that RÉS (VIII, p. 189 B) mentions under m>hd "2653, [1]." In this publication, the brackets do not indicate a restoration but, as the author puts it, "un complément apporté par la rédactrice" (p. 15). Such a claim in the present case is inaccurate because the word is copied from RÉS, V. RÉS 2653 contains one line only, contrary to RÉS, VIII, who refers to l. 1. Finally, CIH's restoration of]>m to gn>m (cf. III, p. 221, in CIH 869) is based on the author's understanding of hrmtm restored at the end of the text as "oppidum." G. Ryckmans restores hr to hrtn in RÉS, V, pp. 23 - 24, but, later in RyET (p. 25), to hrmtm on the basis of CIH 366 without any reference to CIH (p. 221) who, as stated above, had already suggested the same restoration because of the same CIH 366.

c - RÉS 2657: a grayish sandstone re-used in the northern side of the same wall; 39.5 x 24.6 cm. The beginning of the text is correctly read in Gl 528: mtm (cf. GrKFG, p. 75).

The text of CIH 384 bis reads as follows:

CIH 384	RÉS 2653	RÉS 2657
.../yw]m/rsw/>lmqh/b[c]/..(?)	>m/why^{c}/hr	mtm/srwh/whwtb/^{c}[...

..., wh]en he was the priest of >Ilumquh, ma[ster of ..(?)]>um, and has built as inviolable Sirwâh, and has established .[...

The expression ywm/rsw/deity/d + name of a temple is well attested in the Sab onomastic lists (see below). -]>m: two or three letters are missing. - For hy^{c}/hrmtm, see below, the commentary on CIH 366 and 366 bis.

RÉS 4416: a grayish sandstone re-used upside down three stone courses below and to the left of RÉS 2653; cf. tracing in pl. 2.

Stone: 84 x 22.5 cm.; the length of the stone given by FaAJY (I, p. 70), 50 cm., is hard to understand. The right side of the stone has been recut. Letter height: l. 1: 3.5 cm.; l. 2: 7 cm.; each line of the text is engraved between two parallel lines clearly traced on the stone and a third one runs through the horizontal axis of the letters, as in Ja 127. L. 2 is Fakhry (48) (cf. FaAJY, I, pp. 70 and 84).

...hmr]^{r}rhm^{1}[w]^{r}/mr>h^{1}(m)[w/... ....^{r}qr^{1}... ...^{r}tt/^{1}... 1

...]^{c}tt/bn/s^{c}qn[/]tyln/hwrn/>lw/strw/bdn/wtfn 2

1 ...] has [vouchsa]fed to them th(ei)r lord...

2 ...]^{c}tat, son of Sa^{c}qân [of the family] Taylân, the residents who have written in this ordinance.

L. 1: about the lower third of the letters is still on the stone, but many of them are too damaged to be identified.

L. 2: tyln is known as the name of a valley in Ga 20/8 (cf. JaMAR, I, p. 56).

CIH 437: Fakhry (49) (cf. FaAJY, I, pp. 70 and 84): a grayish sandstone located 2.67 m. and three stone courses below and to the left of RÉS 4416; 103.5 x 27 cm.; the length given by FaAJY (p. 70), "150 cms.,"

is exaggerated.
GrKFG (p. 74 on Gl 521) notes that E. Glaser's copy has dbḥ. - My photograph is too small to be drawn; the letters of the text are of the same type as that of CIH 384 bis.

RÉS 2650: Fakhry (46) (cf. FaAJY, I, pp. 69 and 84; and the photograph in PiPISA, pl. 18 a): about 10 m. below and to the left of the preceding text; engraved on a section of the rock which had been polished for the purpose; this section is marked in the tracing by a stippling; cf. tracing in pl. 2.
Contrary to FaAJY's facsimile (p. 84), only smhᶜly/ynf is damaged; and contrary to RÉS (V, p. 21), Hal 678 is Fresnal 13 , not 12 , which is RÉS 2650 bis.
For PiPISA's study of the text, cf. JaPSAP, pp. 155 - 162. For the translation of mhd/blq/ mᵓbdn, see above, p. 14.

RÉS 2650 bis: a text engraved in the rock 162 cm. above and south of the flat top of the wall of the outlet located at the western end of the sluice.
L. 1: 166 x 17.5 cm.; l. 2: 173.5 x 18 cm.; symbols: 29.5 x 11.2 (right) and 20 x 10.5 cm. (left). The engraving of the text is perfectly preserved.
The difference between RÉS 2650 and 2650 bis lies in the left extremities of the lines:

in RÉS 2650: -/mkrb/s (l.2) bᵓ/-

in RÉS 2650 bis: -/mkrb (l.2) sbᵓ/-

Cf. also the last three remarks on RÉS 2650 (see above).- The wall of the outlet is 6.45 m. wide and flat at the top; it is well in view in Archaeological Discoveries in South Arabia, Baltimore, 1958, p. 126.

RÉS 2655: Fakhry (45) (cf. FaAJY, pp. 69 and 84): a grayish sandstone re-used almost at the southern extremity of the eastern side of the wall of the outlet mentioned above.
At the southern end of that side, there is at least one stone protruding from every two stone courses as if those stones were intended to serve as the rungs of a ladder. The present stone is one of them. Two large fragments have been broken off rather recently on the right side of the stone. FaAJY's facsimile still shows the whole text.

RÉS 4420: a text engraved on the rock itself 142 cm. below and to the left of the preceding text; it almost is above the center of the flat top of the outlet mentioned above; cf. tracing on pl. 2.
L. 1: 14.5 x 7 cm.; l. 2: 19.2 x 8 cm.; and l. 3: 38 x 9.5 cm.
The text is complete and was correctly read in Gl 533 (cf. GrKFG, p. 75); all the dots added by RÉS (VII, p. 226) to both ends of l.1 and 2 and to the end of l. 3 must be suppressed. E. Glaser's remark, "sehr schwer leserlich" (cf. GrKFG, l.c.) applies to l. 1 only.

ḥbn	1	Ḥabbân,
mqtwy	2	strong man of
mrtdm/dsḥr	3	Martadum, him of (the clan) Saḥar.

W.W. Müller translates mqᶜtwyᵓt of DJE 22/1-2 as "Dienstpflichtige" (cf. NESE, I, p. 117) and mqtwy of CIH 140/1 as "Dienstverpflichteter" (cf. AION, 34 [1974], p. 414). The author states that "der Form nach ist mqtwy eine von der Amtsbezeichnung *mqtw abgeleitete Nisbe" (cf. NESE, I, p. 118). This is true only according to his etymology of the word, viz. mqtwy is derived from the Ar root qtw. If such is the case, the nisbah ending makes difficulty; the participial form of the verb alone suffices and the -y ending is superfluous. It is precisely that final -y, which belongs to the n o r m a l form of mqtwy, dual mqtwyy, which suggests the derivation of the word from qwy; cf. Ar qawiya, 1st and 8th forms "to become strong." The word may be better translated "strong man" than "high official" (cf. JaSIMB, p. 441 A); a "strong man" can be applied to any individual at the service of either a prince, a king or even of an ordinary person, such as Martᵓadum of the present text.
The reason why W.W. Müller declares the etymology of mqtwy from Ar qtw more probable than from Ar qwy seems to be that the first verb might have been borrowed from SA. The Ar root qtw is used very rarely and with a unique meaning, viz. "bene famulatus fuit et servivit regibus et proceribus" (cf. A. Freytag, Lexicon arabico-latinum, p. 489 A). On the one hand, the preceding meaning fits very well the situation of mqtwy in SA texts and, on the other hand, mqtw, the defective writing of mqtwy, is attested only in more recent texts (e.g. Kawkab 3/1 and 4/2. mqtwn of Ja 673/1 is a second personal name (contrary to JaSIMB, p. 179 B and 441 A); cf. Min mqtw in Ja 2266. It is thus quite possible that the true derivation became less and less evident and assured and that the word was finally ascribed to the otherwise unknown Ar root qtw.

B - The northern sluices.

During my work in Mârib in 1951 - 1952, I recorded and photographed the two important texts CIH 540 and 541, and my notes and photographs were published by J.M. Solá Solé in his booklet entitled Las dos grandes inscripciones sudarábigas del dique de Mârib, Barcelona, 1960 , pp. 41 - 43 and pl. 1 - 7 (CIH 540) and 8 (CIH 541/28 - 98).

When I revisited Mârib November 4, 1974, I did not see the huge column with ᵓAbrahaᵓs text, CIH 541, but I recognized MaM 5, the stone bearing the lower third of CIH 540, the text of Šarḥabᵓil Yaᶜfur; a photograph was taken of l. 77-89: MaM 5 C. Nearby were two other fragments. Two sides of one of them were photographed; they are l. 33-43 (cf. MaM 7 D: l. 33-54) and l. 59-66 (cf. MaM 7 C: l. 59-76). The lower third of MaM 7 has thus been cut from the rest. The other fragment, which I had no time to photograph, was much smaller than the first and may well be the lower third of MaM 7. Somebody had tried to cut that fragment again along its horizontal axis and further along the vertical axis of the upper half.

6 - The second dam.

RÉS 4411: a grayish sandstone re-used in one of the walls; cf. tracing in pl.2.

1 ← fynt/bn/ʿmšfq/dl/bnm/ʿbd[/...

2 → .../wb/d]t-himym/wb/krbʾl/wb/smhʿly

1 Faynat, son of ʿAmmšafaq, he of (the clan) Labnum, servant of ...

2 ... and by D[a]t-Himyâm and by Karibʾil and by Sumhyʿalay.

In my tracing, the three large identations on both the upper and lower sides of the stone represent the edges of cement plaques. - fynt, cf. Ar faynat "a time." For the erroneous fynt of RÉS 3902, n° 106 (cf. also RÉS, VIII, p. 227 A), cf. JaMAR, II, p. 118. - dlbnm is also attested in the rock graffiti from the country of Mukérâs; cf. also the personal names lbnym in Ja 2616 a, and lbnkrb in Qat Ja 2372/1, and the place name lbnt in RÉS 3945/11.

Ja 2838: a lightly brownish sandstone found on the ground about 100 m. south of the preceding text; cf. tracing in pl. 2.

Symbols/ytʿʾmr/byn/bn/[smhʿly/ynf/mkrb/sbʾ/...

Symbols. Yataʿʾamar Bayyin, son of [Sumhuʿalay Yanûf, unifier of Sabaʾ, ...

The author is the same as that, e.g. of RÉS 2650. In the texts of the same author found outside Mârib, such as, e.g. RÉS 3650 A: Gl 1558, the second name of the father is not mentioned.

The following three stones were copied together as Hal 643 and published as if they belonged to a single text as CIH 968: RÉS 3099, and the three lines were identified as three copies made by E. Glaser, viz. Gl 609, 607 and 608, by F. Hommel in 1910. GrKFG (p. 79) reproduces E. Glaser's readings of the three stones. It seems obvious that Gl 607, 608 and 609 were engraved on three different stones and not on a single stone; otherwise, E. Glaser would not have given three different numbers to three lines of a single text. The three stones are re-used in a wall belonging to a water distribution complex. For PiPISA's study of CIH 968 (p. 266; photograph of Gl 607 and 608, and facsimiles of the letters in "tableau 4," C 1 b), cf. JaPSAP, pp. 29, 53-54, 64 and 94-96.

RÉS 3099 A : RÉS 3099/1: Gl 609.

My copy of the stone adds ʾ at the end of E. Glaser's copy; thus, dbʾ. These three letters are represented in Hal 643/1 by five vertical strokes. The stone has thus been re-cut after J. Halévy's trip, and the original stone would have had ḍbʾhmw.

.../]bn/ṣbḥhmw/ḍbʾhmw[/...

...,] son of Sabaḥhumû, has fought them [...

ṣbḥhmw, e.g. CIH 383/2-3. - ḍbʾ, cf., e.g. JaSIMB, p. 446 B.

RÉS 3099 B: RÉS 3099/2: Gl 607: a brownish sandstone; cf. tracing in pl. 2.

ṣb]ḥhmw/bn/ʾlʿz/whlkʾmr/dnš[...

Ṣaba]ḥhumû, son of ʾIlʿazz, and Halakʾamar, he of (the clan)

Naš[...

Cf. the preliminary remarks to RÉS 3099 A and the first statement in the commentary on RÉS 4411, see above, p. 18.
sb]ḥhmw: ḥ does not exist in either Hal 643/2 or Gl 607. - ʾlʿz and dnš[, as in Gl 607 (cf. GrKFG, p. 79). The left side of the stone has been hammered out and no sign can be read to the left of dn. I retain š of E. Glaser's copy because this explorer copied the original at a different place, viz. "auf dem unteren ḫusn (ein Neubau)" (cf. GrKFG, l.c.) and, therefore, it is reasonable to assume that the stone was hammered out after his visit. dns[, cf. dnšn(CIH 440/4; for some remarks on the text, cf. JaMAR, II, pp. 39 B, 41 A and 48) and dnšq (CIH 399/1).

RÉS 3099 C: RÉS 3099/3: Gl 608: a brownish sandstone; cf. tracing in pl. 2.

...]ʿ[ʿhr/ʿbd/ytʿʾ[mr/...

...]ʿahar, servant of Yataʿʾa[mar ...

Cf. the preliminary remark to RÉS 3099 A above, on p. 18. Cf. already in Gl 608 (cf. GrKFG, p. 74). If the first element of the composite name]ʿhr is missing, cf. ʾlʿhr (e.g. CIH 980/4), ʿmʿhr (e.g. CIH 513/1-2) and ḫrʿhr (CIH 369/3).

7 - Maḥram Bilqîs.

The peristyle of the temple is almost completely filled up with sand with the columns and piers sticking out. However, the enclosure wall of the temple is a heartbreaking sight to behold: almost the entire outside casing of the wall, including the texts engraved upon it, have been ripped off wherever the accumulating sand had not buried them. The deplorable sacking of Maḥram Bilqîs apparently occurred during the years 1962 - 1972.

Ja 2839: a slightly grayish sandstone lying on its right side about 10 m. southeast of the eight piers: "Müller" : "Scheyrer - Sanzin - Müller" : "Schreyer 1" : "Schreyer - Sanzin;" cf. photograph in pl. 20.

1 [Sym- ʳbrlmʾ[/...

2 [bol šḥr/dʳšḥr/ʾwʳbnʾ[yhw/.....]

3 [wwhbʾwm/bnw/dšḥr[/ḥqny/ʾlmq]

4 [h]ʳ[thwn/bʿl/ʾwm/šlmn/ḥ[mdm/bdt]

5 [h]wfy/ʾlmqh/ʿbdhw/brl[m/bḥlm]

6 [m/]ʳ[tmnt/wʾrbʿy/ḥryftm/ʳbʾ[n/ḥrf]

7 [ʾ]ʳ[bkrb/bn/wddʾl/bn/fdḥ[m/tkmt]

8 [n/]ʳ[ʿdy/ḥrf/mʿdkrb/bn/ʾbk[rb/bn]

9 [.]ʳ[šrshmw/wldt/yzʾn/ʾlmq[hth]

10 [wn/h]wfyn/ᶜbdhw/brlm/lbdd[/ḫy]
11 [whw]/wldt/hwfyhmw/ɔlmqh/[bkl]
12 [ɔmlɔ/]stmlɔ/wntḏᶜn/bᶜmh[w/wld]
13 [t/yzɔ]n/ɔlmqh/bᶜl/ɔwm/hw[fyn/ᶜ]
14 [bdhw/][brlm/bkl/ɔmlɔ/yzɔ][n/stm]
15 [lɔn/]wntḏᶜn/bᶜmhw/wl/sᶜd[hmw/w]
16 [fym/wnᶜ]mtm/wmngt/ṣdqm/[wrḏw]
17 [wḫzy]/mrɔyhmw/sᶜdšmsm/[ɔsrᶜ]
18 [wbnhw/]mrtdm/yhḫmd/mlky[/sbɔ]
19 [wḏrydn]/bny/ɔlšrḥ/yḥḏb[/mlk/s]
20 [bɔ/wḏryd]n/wɔlmqh/fl/yšm[t][nn]
21 [ɔdmhw/][b]rlm/wbnyhw/bny/s[ḫr/b]
22 [n/kl/ɔ]byt/dsḥr/bᶜttr/whw[bs/w]
23 [b/ɔlmq]h/bᶜl/ɔwm/whrwnm/wb[dt]
24 [ḫmym/]wbdt/bᶜdnm/wb/ᶜttr/š[rqn]

1 [Sym- (Barlum) ...
2 [bol Saḥar, he of (the clan) Saḥar and [his two] (son)[s .....]
3 and Wahabɔawwâm, descendants of Saḥar, [has dedicated to ɔIlumq-]
4 [uh] Tahwân, master of ɔAwwâm, this statue in pr[aise because]
5 ɔIlumquh [has] bestowed [dreams] upon His servant Bar[lum]
6 [during] forty-eight years fr[om the year of]
7 [ɔA]bkarib, son of Waddâdɔil, of the (the clan) Faḏḥ[um, the first,]
8 till the year of Maᶜadkarib, son of ɔAbka[rib, of (the clan)]
9 [.]šrashumû. And that may continue ɔIlumq[uh Tah-]
10 [wân to s]ave His servant Barlum for the period of [his]
11 [life.] And because ɔIlumquh has bestowed upon them [all]
12 [the favors] he has besought and implored from Hi[m. And that]
13 ɔIlumquh, master of ɔAwwâm, may [continue] to bes[tow upon His]
14 [servant] Barlum all the favors [which] he shall con[tinue to be-]
15 [seech] and implore from Him. And that He may make [them] happy
[with sa-]
16 [fety and pros]perity and security perfect and [with the grace]
17 [and esteem of] their two lords Saᶜadšamsum [ɔAsraᶜ]
18 [and his son] Martadum Yuhaḥmid, the two kings of [Sabaɔ]

19 [and of Raydân,] the two descendants of ʾIlšarah Yahdub, [king of Sa-]
20 [baʾ and of Rayd]ân. As to ʾIlumquh, may He mak[e]
21 [His servants] Barlum and his two sons, descendants of (the clan) Sa[har,] to rejoice [from]
22 [all the] house[s] of Sahar. By ʿAttar and Haw[bas and]
23 [by ʾIlumq]uh, master of ʾAwwâm and of Hirwânum, and by [Dât-]
24 [Himyâm] and by Dât-Baʿdanum, and by ʿAttar Šarqân.

The preceding inscribed stone is one of the many texts excavated by the American Foundation for the Study of Man during the long period of my forced inactivity in January - February 1952. At the occasion of the publication of this text, I wish to draw the attention of the reader to "Appendix II. The origin of Sab Ja 576 again" of JaNPIO, pp. 89-96, and most specially to the following excerpt which focuses on an important principle (p. 91):

> "The inscriptions discovered by the Philby expedition in Saudi Arabia in 1951-1952 'sont à la portée de tous ceux qui suivraient l'itinéraire que nous avons parcouru, et il ne nous viendrait pas à la pensée de leur contester le droit d'en faire tel usage qui leur semblerait bon. Nous n'avons pas la prétention de tenir les provinces que nous avons traversées pour une chasse gardée,' says G. Ryckmans [cf. Le Muséon, 70 [1957], p. 98]. Graffiti and inscriptions engraved in the mountains or on inscribed stones found along the road are public because of their location; they can be seen by any traveller passing-by. On the contrary, all objects excavated by an expedition are the fruit of a special labor, the work of unearthing antiquities previously hidden to anyone, native or traveller passing-by alike, and that special work gives the expedition which financed the excavations the exclusive right to publish the result of the diggings."

The main physical feature of the stone is that the text is fragmentary on the upper and both lateral sides. The beginning of l. 1-2 is certain because it is the symbol that is fragmentary. The restoration of most of the missing parts shows that the normal number of letters is 22 per line with the exception of l.12 and 24 which have 23 letters each. Furthermore, the text belongs to a well-known type of inscriptions and the new words found here for the first time are very few.

The historical data of the inscription were published in 1966 by LuDSE on the basis of a text sent to him by H. von Wissmann and W.W. Müller (p. 82), who is said to prepare the edition of the text (p. 82, note 7); LuDSE gives the inscription t w o symbols, viz. "Müller" (pp. 84 and 85) and "Schreyer 1" (p. 88).
One year later, BaNPE utilizes LuDSE's excerpt and retains the second symbol only, "Schreyer 1" (p. 145), and J. Ryckmans refers to the same text as "Scheyrer - Sanzin - Müller (inscription inédite dont W.W. Müller nous a aimablement communiqué le texte)" (cf. Le Muséon, 80 [1967], p. 296, note 7; cf. also note 8, 9, and pp. 297-298).
One year later, J. Ryckmans uses a f o u r t h symbol to refer to the text, viz. "Schreyer - Sanzin" (cf. BiOr, 25 [1968], p. 155 A).

One year later, J. Ryckmans repeats the information he had published in 1967 (cf. Eretz-Israel, 9 [1969], p. 107 and note 42), but fails to refer to BaNPE. Therefore, f o u r d i f f e r e n t symbols were used by the three beneficiaries of H. von Wissmann's and W.W. Müller's generosity.

Neither H. von Wissmann nor W.W. Müller ever sent to me the copy or a copy of the text they so liberally sent to both A.G. Lundin and J. Ryckmans.

Since the publication of the f i v e papers mentioned above in 1966, 1967, 1968 and 1969, not only the text itself still remains unpublished but also W.W. Müller never explained the origin of the four different symbols; in other words, he never told his reader who was responsible not only for each of the four symbols, but also for the spelling of "Schreyer" used by both LuDSE and J. Ryckmans, instead of "Scheyrer," as in WiZAG (e.g. p. 36).

W.W. Müller should have straightened out the situation at the occasion of his publication of "Müller (Mü) 1 (cf. NESE, II, p. 125) which duplicates the symbol "Müller" used by LuDSE. C o n t r a s t i n g with his silence in the use of the preceding symbols and in the s a m e volume of NESE, W.W. Müller writes about the symbol Ga 3 given by myself to a text published by G. Garbini "da er [: A. Jamme] aber für die Benennung vom Erstarbeiter nicht autoriziert wurde" (p. 118).

Since the publication of JaMAR, I, at the end of January of 1971, where I started to give the symbol "Ga ." to the texts published by G. Garbini, this author had plenty of opportunities - AION being at his complete mercy - as well as plenty of reasons - including his deep anger, to say the least - to protest against the violation of his right, if such was the case. Yet, he never raised any objection against my initiative. W h y then did W.W. Müller take upon himself to do what G. Garbini had not done and all the more so because he had to step into someone else's affair and state a fact obvious to everybody? Since I never asked W.W. Müller (or anybody else) to use my symbols, he did not have to justify himself if he did not wish to use them; he could have skipped the mention of my symbol a s e a s i l y a s he skips the references of the publications he does not wish to use. Therefore, the question raised above remains unanswered... and the reader starts wondering whether the reason for W.W. Müller's action was not to please G. Garbini and, therefore, to secure and seal his collaboration with NESE. Whether W.W. Müller took the initiative or was requested to do it by a third party is secondary. The above-mentioned suggestion is based on the following positive fact: in the "Verzeichnis und Nachweise der Abbildungen" of NESE, II, pp. 177-178, the expression "mit freundlicher Genehmigung" is used t w i c e in relation with G. Garbini and n e v e r with any other collaborator, not even with Dr. J. Thimme of Karlruhe who, however, put at NESE's disposal t h i r t e e n photographs(nos. 6-15 and 17-19) against t h r e e from G. Garbini (nos. 32-34).

At any rate, what is at stake here is a basic principle which I have already stated in previous publications, viz. any author is entirely free to build up his own filing system as he wishes and needs no authorization from anyone, including the so-called "Erstarbeiter," to do so.

Summarily, W.W. Müller's remark is an encroachment upon a basic right of an author, an intrusion in a case which is of no concern to him and, finally, a qualified act of favoritism which has become the main common denominator in so many SA publications.

As stated above, I never received from either H. von Wissmann or

W.W. Müller an example of the copy which they so disinterestedly put at the disposal of both A.G. Lundin and J. Ryckmans; therefore, the contents of that copy remain unknown to me. The only witness at my disposal is LuDSE's text of l. 6-9 (p. 82), which reads as follows:

6 tmnt/wɔrbᶜy/hryftm/[bn/hrf/ɔ]
7 bkrb/bn/wddɔl/bn/fḏḥ[m/tnyn]
8 ᶜdy/hrf/mᶜdkrb/bn/ɔbk[rb/kbrhll]
9 [š]rshmw/-

All restorations suggested by the author are to be found at the end of the lines; the only restoration at the beginning of a line, viz. š in l.9, comes, according to LuDSE (p. 83, note 9), from W.W. Müller himself. It looks as if the copy did not mention that the right side of the text is missing (see above, p. 21). Furthermore, LuDSE's restoration at the end of l.8 is at first sight unacceptable because l.8 would contain 25 letters against 22/21 of lines 6-7. Finally, š of l.9 is not a restoration; the two left extremities of the letter still are on the stone.

LuDSE's treatment of the copy received from the two German authors, which was immediately endorsed by J. Ryckmans (cf. Le Muséon and Eretz-Israel; see above, pp. 21-22), is a vivid example of the kind of studies produced in the last few years on the eponymate question. It would be a waste of time to discuss it line after line since the two important restorations made by A.G. Lundin (at the end of l. 7 and 8) and his understanding of the beginning of l.9, which are a consequence of his theory on the eponymate, are erroneous.

The three pillars of the eponymate theory, which was invented by A.G. Lundin and enthusiastically endorsed by J. Ryckmans and others and which I have always opposed vigorously, are (1) the identification of eponyms leading to the dissection of well-known rulers, such as ɔIlšaraḫ Yaḥḍub and Šamir Yuharᶜiš, into two or three different homonyms;

(2) the seven-year cyclus of the eponyms; and
(3) the origin of the eponyms from three ethnical groups only.

Ad 1 - The normal identity card of an eponym is X/bn/Y/bn/Z, viz. two personal names and a clan name. For the supporters of the eponymate theory, it was enough to find the same identity card to justify the identification of the persons involved. Ja 2848 y (see below) proves how erroneous such a simplistic approach is. The following pedigree,

mlksmᶜ/bn/yhqm/bkr/hll/wbkrhmw
ɔlrm/bn/mlksmᶜ/bkr/hll/wkbrhmw,

is found t w i c e , l. 2-3 and 11-12, and the first group is separated from the other by two generations; in other words, three generations separate the first mlksmᶜ and ɔlrm from their homonyms.

Ad 2 and 3 - Neither the seven-year eponymate cyclus nor the cyclus of three ethnical groups can be maintained.

a - In 1962, Ja 735 was published; it contains the mention of the NINTH year of an eponym. Fortunately, the photograph of the text was published;

otherwise, there cannot be any doubt that one of those authors would have suggested correcting tsᶜn to rbᶜn and that the correction would have been endorsed by many authors. Since they could hardly suggest the correction, they simply stripped the text of its actual value by stating that the mention of tsᶜn actually was nothing but an exception; e.g. J. Ryckmans very recently characterizes it as "exceptionnellement sans doute" (cf. Le Muséon, 87 [1974], p. 517), and still maintains the theory of "la 7^{e} et dernière année" (cf. l. c., p. 518).

b - In 1973, Iryani 26 was published; it contains the mention of the SEVENTH year of an eponym. As a consequence of the two preceding texts, the last year of the eponymate cyclus is neither the 7th nor the 8th, but at least the 10th. Faced with the information given by Iryani 26, J. Ryckmans published an avowal of confusion (cf. Le Muséon, l.c., pp. 519-521), which is of the same type as that which he published in 1967 (cf. BiOr, 14 [1967], p. 140 B) and which JaMAR (I, pp. 12-13) puts in its right perspective. J. Ryckmans' avowals of confusion do not seem to be really meant, but seem to be aimed at preparing for himself a way out of the difficulty. Would he have really meant his 1967 avowal of confusion, he would have revised his method of studying the historical events and other features mentioned in the texts; but he did not. Would he have meant his second avowal of confusion, he would have tried to revise his historical approach to the problem; but he did not. Instead, he prefers to put his hope for revival or survival in "une étude stylistique approfondie de tous les symboles d'Almaqah connus par une reproduction adéquate" (p. 520). Alas, judging from the palaeographical studies published in the past years, there can hardly be any doubt that the study so desperately wished for by J. Ryckmans would render the present situation even worse...and J. Ryckmans would not accept the objective study of those symbols, but only that which suits his theory. Furthermore, J. Ryckmans does not seem either to realize the value of his statements or to see that he contradicts himself when he claims that there is no question of challenging A.G. Lundin's principles on the eponymate while suggesting another disposition of the eponymate data on a new interpretation of the dynasties (p. 518). Incidentally, J. Ryckmans finds a historical difficulty in "Sharafaddin 22 " "pour autant que la copie soit fidèle" (p. 519). The text involved is SharafT 22: SharafT fig 47 (where the legend specifies that the photograph represents the text n° 22): Sharaf 37: Ja 608. The pericope that bothers J. Ryckmans is an addition to the text containing the copyist's understanding of the king nšʾkrb/yʾmn/yhrḥb's identity card. The other errors of SharafT 22 are easily detected by comparing the copy with Ja 608.

c - In the present publication, Ja 2839 (from Mârib) and 2855 (from Ṣirwâḥ in Ḥawlân; see below) mention the names of two clans hitherto unattested among those from which the eponyms originated. It is to be expected that these two new pieces of information will also be emptied of their true value and relegated among the so-called exceptions to the rule prefabricated by the supporters of the eponymate question.

d - It should also be strongly emphasized that the eponym sᶜdᶜttr of the clan ṣwᶜm of CIH 373/13 (see below, appendix n° 1) has never been taken into consideration by the theoreticians of the eponymate most probably because ṣwᶜm is not one of the three favored clans connected with the eponymate question.

The reference to Iryani 26 (see above) necessitates the following

note on the copies of SA texts published by M.A. al-Iryani. During my stay in Ṣanᶜâ>, I never stayed long enough in a stretch to be able to make the necesry arrangements and see the booklet containing the copies of SA texts published by M.A. al-Iryani. However, after consulting with his brother, Dr.ᶜAbdulkarîm al-Iryani told me that the original copies were written in SA letters and that his brother had simply transcribed them in his book. Later on, I was able to learn that the author of the copies is Qâḍî Zayd ᶜInân, who,at the time of the 1951-1952 expedition, was one of the two representatives of Prince Ḥassan of Ṣanᶜâ> (cf. JaAGM, p. 293).

At the end of 1973, A.G. Lundin informed J. Ryckmans of his opinion according to which the copies of the texts published by M.A. al-Iryani were written in Ar. J. Ryckmans wasted no time in publishing A.G. Lundin's theory (cf. Le Muséon, 87 [1974], pp. 236-237) and in adding his own study of the texts which "semble confirmer l'impression de Lundin" (p. 237). The preceding facts are important inasmuch as they show how easily a mere guessing is born and... published...and also how easily an error is blamed on someone on the sole basis of that guessing utilized for the benefit of an implacable systematization. Indeed, J. Ryckmans also published (p. 244, note 1) A.G. Lundin's opinion sent to him by letter according to which ḫzfrm of Iryani 10/1 (toward the end) "est une erreur [instead of ḫdmt] que Lundin explique par la proximité graphique des deux noms en arabe et le fait que la copie aurait été faite en caractères arabes." The so-called "proximité graphique" between ḫdmt and ḫzfrm in Ar is grossly exaggerated. But, what matters to A.G. Lundin is his own theory on the eponymate and its cyclus; therefore, tbᶜkrb/bn/mᶜkrb/bn/ḫzfrm of Iryani 10/1 SCHOULD be tbᶜkrb/bn/mᶜdkrb/bn/ḫdmt...and M.A. al-Iryani made an error because the information of Iryani 10/1 does not fit into the theory of the eponymate cyclus!!! A final remark is needed to point out that, in his note, J. Ryckmans twice transcribes "Tbbᶜkrb" instead of "Tbᶜkrb."

L. 2: the name of brlm's first son was composed of five letters.

L. 4: >wm: A.F.L. Beeston suggests (cf. AION, 34 [1974], p. 427) "that we might profitably revert to" the etymology put forward by D.H. Müller in a book written by J.T. Bent in 1896, whose title is listed in note 5, viz. >wy + m (see also below, appendix n° 5).
(1) A.F.L. Beeston eliminates the article "The" in the title of J.T. Bent's book.
(2) D.H. Müller formulated his opinion two years earlier, viz. in 1894, in Epigraphische Denkmäler aus Abessinien nach Abklatschen von J. Theodore Bent Esq., Vienna, p. 62: "Etymologisch stelle ich es mit arab. >awà 'gastlich aufnehmen, einkehren'." This etymology is not to be found in J.T. Bent's book, pp.236-237.
(3)The "profitably" comes from A.F.L. Beeston's mention of "the unlikely one >wm 'thirst'."This is his own interpretation of the vocalization of >wm as >Awwâm. But, the Ar word for "thirst" is >uwâm, and the verb >awâm also means "to lead, govern, rule." Such a meaning can hardly be considered an "unlikely" qualification of the main lunar god. Therefore, A.F.L. Beeston's concern for eliminating an "unlikely" etymology is misplaced.
(4) A simple glance at H. Wuthnow's (cf. Die semitischen Menschenname, Leipzig, 1930, pp. 123-175) and F. Preisigte's (cf. Namenbuch, Heidelberg, 1922, col. 503-518) lists of Ar-Greek names prove that the Greek renderings of Ar names cannot be of any help to establish the correct spelling of the Ar names and much less their etymology. One example among many others is Greek Kaikas : Ar qayuḫam

(cf. H. Wuthnow, l.c., p. 164 A). The following statement is also valid in SA, viz. "the Greek is nothing but an approximative transcription of a Safaitic name by a non-Semitic person" (cf. Orientalia, 40 [1971], p. 280).
(5) The origin of the name of the "Ethiopian temple called Aua" (cf. A.F.L. Beeston, after D.H. Müller) remains unknown. If the name comes from the native Ethiopian population, "Aua" can no more establish the right spelling of ʾwm and its etymology than Makada or Makueda, the names of the queen of Sheba in Ethiopian legend (cf. New Catholic Encyclopedia, 1967, vol. 12, p. 775) with regard to the title mqtwyt which they represent. A.F.L. Beeston also invokes Saua:modern Ar Sawwâ: SA śwm. Even if the modern Ar name Sawwâ directly comes from SA śwm, it can no more justify the origin of śwm from the root swy than the name Ḍîn of J. Ḍîn (see below) can prove that the ancient SA name ḏnʾn must be related to the root ḍyn instead of ḏnʾ.
(6) It is worthwhile noting that, although SA inscriptions give mryb, which became mrb, ʾwm still remains the only name of the temple of Maḥram Bilqîs.
(7) A.F.L. Beeston's recourse to Ar ʾawà was already presented two years earlier by W.W. Müller in NESE, I, p. 97; cf. JaMAR, VII, p. 204.

L. 5-6: five letters are missing. The expression dshr is one letter too short, and the length of brlm's second name - if it existed - remains unknown. Note that neither dshr nor brlm's second name is repeated after brlm's name in l. 10 and 21. Most importantly, some kind of complement is expected after hwfy.I suggest restoring bḥlmm (as in Iryani 15/1), which has to be a plural according to the context. Indeed, a single dream during a period of 48 years would hardly be a token of special blessing. The singular is easily justified in an individual case, such as that mentioned in Ja 567, which is well specified. The use of the preposition b is normal after hwfy (cf. also below, in l. 13-14); it is,however, missing in Ja 2117/5.
The pericope of Iryani 15/1 reads as follows: -/whmdm/bdt/hwfy/ʿbdhw/ʿkm/bḥlmm/whrʾyt/hwd/ʿbdhw/ʿkm/- "and in praise because He has bestowed upon His servant ʿAkkâm a dream and a vision [which] His servant has obtained."
In an imaginative piece of work typical of the author (cf. Le Muséon, 87 [1974], p. 258, where note 1 refers to another study of the same nature), J. Ryckmans deals with the preceding pericope. First, he is not even capable of transcribing it correctly: his hwdn is an error instead of hwd, and the author repeats his error (l.4 from the bottom) when he speaks of the verb hwdn in RÉS 4151/5: -n is the infinitive ending. Secondly, the author translates hwd as "accorder" while admitting that he does not have an "étymologie nette à proposer" (note 2); the sole ground for his guessing work is that "le sens 'accorder' . nous paraît s'imposer d'après" (note 2) Iryani 15/1. Thirdly, "le sens - - nous paraît s'imposer" is all the more an imaginative piece of work that it led the author to a translation of the pericope which involves a tautology, viz. "parce qu'il [:the lunar god] a gratifié son serviteur ... d'un songe et de la vision qu'il [:the lunar god] a accordés à son serviteur." The second ʿbdhw is the subject (not the complement) of the verb hwd. For this verb ,cf. Ar hâda(o), 2nd form "to obtain." This meaning applies to all contexts involving the verb.

L. 7-8: five letters are missing after fḍḥ[m]; tkmtn is restored as in BaNPE (p. 145). LuDSE's restoration of tnyn is one letter too short. For the etymology of tkmt, cf. my volume entitled A propos des rois ḥaḍramoutiques de al-ʿUqlah (Washington, 1965, p. 37), and especially the two following statements: "tkmtn

peut raisonnablement être traduit par...'la fin' ou la dernière année de l'éponymat en question. En conséquence, l'année qui n'est pas indiquée par un chiffre, peut être la première, opinion beaucoup plus obvie, à mon avis, que celle maintenue par A.G. Lundin qui considère comme finale l'année sans chiffre."
T w o years later, J. Ryckmans makes the same remark as that of my second statement without referring to my publication. Again in 1974, J. Ryckmans repeats his remark without referring to my publication (cf. Le Muséon, 87 [1974], pp. 517-518 and note 13), thus arrogating to himself a remark of great importance in the assessment of a date. He only refers to my publication in note 13 (p.518) in relation with the etymology of tkmt. Therefore, his failure to refer to my publication in connection with the important remark cannot but be deliberate (see above, top of p. 9, the situation of the author's publications). For HöLSH's position on the question, see below, the introduction to the texts from Ṣirwâḥ in Ḥawlân.

L. 8-9: ʾbk[rb/bn(l.9).]šrshmw: for the remains of š on the stone, see above, p. 23). LuDSE restores kbrhll (see above, p. 23) instead of bn at the end of l.8, although, according to his own theory, he should have restored bn/hzfrm. He adds that "because of the number of the letters in the line it is preferable to restore kbrhll without the connecting bn" (p. 83, note 8). As stated above, his restoration is disproved by the fact that it involves too many letters. The normal setup of the mentions of eponyms makes it certain that [.]šrshmw is the name of mᶜdkrb's clan. LuDSE understands it as a noun, "basis, foundation, beginning" (p. 83 and note 9; followed by BaNPE, p. 145), while stating that the plural personal pronoun -hmw is incomprehensible. [.]šrshmw could belong to the same nominal derivation as that of hwdᶜhmw of Gl 1368/1.

L. 10-11: lbb[.. (l.11) ...], cf. bd in RÉS 3854/4 and 3884 bis/5; cf. Ar buddat "space of time." The restoration of /hy(l.11)whw "his life," although filling the gap of the five letters, remains hypothetical.

L. 12: ʾmlʾ, cf. JaSIMB, p. 441 A. The expression bmlʾ/wmsʾl/tʾlb of DJE 17/4 is translated by W.W. Müller "in Erfüllung (des Wunsches) und nach dem Orakel des Ta'lab" (cf. NESE, I, p. 105; cf. also AION, 34 [1974], p. 414). The restoration of "(des Wunsches)" is not suggested by the context and is a personal addition of the editor. The expression means "because of the favor and the oracle of Taʾlab," viz. "because of the favor of the oracle of Taʾlab." Similarly, bqht/wmsʾl/šmsm of l.5 of the same text means "because of the order and the oracle of Šamsum," viz. "because of the order of Šamsum's oracle." For some other remarks on DJE 17, cf. JaMAR, VII, p. 205. - ntḏᶜ, verbal form already attested in NaNAG 15/23, instead of tndᶜ: tḏᶜ more commonly used (cf., e.g. JaSIMB, p. 442 B). This verbal form is not mentioned by W.W. Müller in his seemingly exhaustive study of the verb ndᶜ (cf. NESE, I, p. 83), apparently because BeDGSA does not list it as being found in NaNAG 15 (p. 20 in 18:5). In another seemingly exhaustive study, that of NaNN 15: Iryani 9 (cf. Le Muséon, 87 [1974], pp. 243-244 ,259), J.Ryckmans speaks only of "les variantes de l'édition d'al-Iryani" which "s'avèrent fautives après vérification sur la photo de l'original publiée par Nami," and singles out one misreading made by both K.Y. Nâmî and M.A. al-Iryani. J. Ryckmans's method of working is illustrated by the four following facts.
- 1 - Beside referring to the incorrect readings contained in the copy used by M.A. al-Iryani, J. Ryckmans should have also pointed out that the copy has

the correct reading of all the letters restored by K.Y. Nâmî in l.2 and 32-36.

- 2 - J. Ryckmans does not mention that l.1 of the text missing in NaNAG 15 is found in Iryani 9/1:

1 nšʾkrb/..../dmḥltm/wbnhw/whbʾwm/mqtt/[b]

2 nw/dmḥltm/ʾkbrw/-

1 Našaʾkarib ...., he of (the clan) Maḥlatum, and his son Wahabʾawwâm, strong men of [the des-]

2 cendants of (the clan) Maḥlatum, leaders of -

- 3 - In his transcription of the infinitive of l.19-20, tbšrn, J. Ryckmans eliminates the final n (p. 259), which is attested in both NaNAG 15 and Iryani 9.

- 4 - J. Ryckmans' study of ḥẓm (l. 4-5) distorts and arrogates to itself statements made by others (see already above, p. 27)

a - J. Ryckmans' distortion of the facts. He writes that "A.K. Irvine s'est élevé contre cette interprétation qui va à l'encontre du contexte de l'inscription et il a rapproché de l'arabe waẓma." It is difficult for a honest person to justify the preceding statements in A.K. Irvine's text and especially the following words: "perhaps preferably, bearing in mind the fluidity of ṣ and ẓ in Old South Arabian, compare Arabic waṣama: ᶜāba and translate, 'to free from reproach', again a privative form." (cf. BSOAS, 30 [1967], b - J. Ryckmans hides from his reader A.F.L. Beeston's statement published in the "Addenda" to A.K. Irvine's paper, viz. "neither Jamme's nor Irvine's interpretation of ḥẓm carries conviction with me. I propose deriving it from the root nẓm, to be equated (with liquid/nasal interchange) with Hebrew hiṣṣīl 'save, deliver'." (cf. l.c., p. 292). It is from this passage that comes J. Ryckmans's following statement: "c'est précisément le sens d'une délivrance d'un mal."

I maintain my interpretation of ḥẓm in Ja 700/6 because of the following reasons.

(a) The so-called "fluidity of ṣ and ẓ in" SA stated by A.K. Irvine (cf.also BeDGSA, p. 15 in 9:6) is exaggerated and the use of one letter instead of the other must be proved (not assumed) before adding another example to the list of existing cases.

(b) A.F.L. Beeston's etymology is even more imaginative because only one letter out of three is common to SA ḥẓm and Hebrew ḥṣl. This is a very good example of a wrong approach to any etymological work, viz. first, the author decides what the word should mean and, secondly, he seeks an etymology that suits the interpretation already set.

(c) J. Ryckmans' statement according to which "c'est précisément le sens d'une délivrance d'un mal ou d'un reproche en provenance de la divinité que l'on attend dans le contexte de Na NAG 15" (p. 244) makes it certain that the method described just above is also applied here, viz. the author expects to find something in the text and that which is expected is worded in the translation.

The passage of NaNAG 15/4-6 reads as follows: ḥmr/ṣḥḥ/wh(l.5)ẓmn/bn/ġlyt/wtnkr/fqd/wġll/wnkrn/ʾlmqh/bᶜ(l.6)ly/ᶜbdhw.

J. Ryckmans' translation reflects his preconceived understanding of the text

and the rendering of many words is distorted in favor of a dramatic wording aimed at fitting that understanding. His translation reads as follows: "a accordé rétablissement et délivrance de la haine et de l'affliction qu'avait déchaînée , exercée et provoquée Almaqah contre son serviteur."
(1) Both glyt and tnkr are the antecedents of the following verbs; therefore, "-s" must be added to the past partic. of the pluperfects of his translation.
(2) No etymological justification is given for the translation of ṣḥḥ as "rétablissement," glyt as "haine," fqd as "déchaîner," ġll as "exercer," and nkr as "provoquer."
The pericope may be translated as follows: "He has granted health and stamina against the anger and affliction [which] ʾIlumquh had ordered and injected in and inflicted upon His servant."
For fqd, cf. Syriac fqad "to order, command." - For ġll, cf. Ar ġalla "to make it to enter."
L. 15-17: the expression attested here, lsʿdh(m)w/rḏw/-, is very well known and is characterized by the fact that the object of the prayer or wish always is to obtain a favor from a person different from the supplicant; in other words, rḏw is always followed by an objective genitive. In the present text, the deity is asked to make the authors happy with "the grace of their two lords," viz. the grace coming from their two lords. Therefore, the expression wl/[sʿ]dhmw/rḏw/lbhw of CIH 140/9-10 (see below, appendix n° 5) means "and that He may [make] them happy with the grace of His heart;" lbhw is an objective genitive also, contrary to W.W. Müller (cf. AION, 34 [1974], p. 418), who refers to two expressions morphologically different.

L. 20-22: fl/yšmt[nn - - bn/kl/ʾ]byt: the right extremity of t of šmt is still on the stone. For the noun šmt, cf., e.g. JaSIMB, p. 418 B and, with the same meaning, ʾAbyân 1/6 (cf. JaMAR, III, p. 93). For the verb, cf. Ar šamita b- "to rejoice at one's [: the enemy] affliction," and the 2nd: 4th form ʾašmatahu allah bihi "God made him [: the enemy] to rejoice at his affliction." SA has retained, at least in the present text, the opposite meaning, "to give to somebody reasons for rejoicing from someone else" or "to make somebody to rejoice from someone else." bn must be restored before kl, instead of b, so that the adequate number of letters would be present.

The last question to be dealt with here is the identity of the author of the text. Barlum of the clan Saḥar engraved this inscription when he was about 70 years of age because of the span of 48 years in relation with what may be dreams, if my restoration of l. 5-6 is correct, and the inscription was engraved during the coregency of Saʿadšamsum ʾAsraʿ and his son Martadum Yuhaḥmid, the descendants of the famous ʾIlšaraḥ Yaḥḍub. According to my chronology, the preceding coregency may be dated about 20-30 A.D., and the sole reign of ʾIlšaraḥ Yaḥḍub about 30-20 B.C. It is, thus, possible to identify the author of the present text with Barlum of the clan Saḥar, son of ʾAbʾamar ʾAṣdiq, who wrote Ja 567 during the reign of ʾIlšaraḥ Yaḥḍub. Incidentally, J. Ryckmans recently published his study of Ja 567/5-13 (cf. Festschrift Werner Caskel, Leiden. 1968, pp. 264-265) and, according to him, the author of the text besought the deity "que ces deux (taureaux) (khmy) soient en réalité" (in l.11 of the text). Yet, those two bulls are already mentioned in l.8 as existing!

8 - Manṭaqat Ṣuwwanâ.

The site is located on the eastern spur of J. Balaq south-south-east of Mârib and immediately north of the track leading to al-Masâjid.

Ja 2840: a fragmentary grayish sandstone lying on the ground; cf. tracing in pl. 2.

Stone: 32.8 x 19.2 cm. Boustrophedon text: l. 1: 14.8 x 8 cm.; l. 2: 12 x 8 cm.; double symbol to the right: 4.7 x 17 cm.

1 ←— Double sm⌜h⌝ᶜ[ly/ynf/bn/dmrᶜly/mkrb/sbↄ/...

2 —→ Symbol .../bᶜttr/wb/ↄlmqh/wb/dt/]ḥmym

1 Sumhuᶜa[lay Yanûf, son of Damarᶜalay, unifier of Sabaↄ,...

2 ... By ᶜAttar and by ↄIlumquh and by Dât-]Ḥimyâm.

The fragment belongs to a text written by the same author as, e.g. of RÉS 2651 and most probably dealing with the commemoration of the building of some monument.

Ja 2841: a whitish sandstone fragmentary on the lower and both lateral sides; cf. tracing in pl. 2.

Front: 31.6 (center of l.1) x 22 cm. (in the vertical axis of the 2nd r of l. 1). Boustrophedon text: l. 1: 31.6 x 5.6 cm.; distance to the upper edge and to l. 2: 1 cm.; l. 2: 12.5 x 5.6 cm. There is a recess in the stone 1 cm. below l. 2. Upper side: 36 x 34 cm. (width); there is a cavity of 0.5 cm. deep 5.7 cm. front the front edge.

1 ←— [....hm]⌜w/bn/ʿkrbʿšh⌜r/d⌝[mrḥbm]

2 —→ [hqny/h]⌜wbsʿ/bʿ[ᶜttr/wb/ↄlmqh]

1 [...hum]û, son of Karibšahar, he of (the clan) [Marḥabum,]

2 [has dedicated to Ha]wbas, By [ᶜAttar and by ↄIlumquh.]

The text is restored on the basis of both RÉS 4516 (cf. my remarks in JAOS, 82 [1962], p. 390 A) and 4517; the three texts come from the same place. The text also gives the correct reading of krbšhr which must be restored in RÉS 4517 which, in turn, provides the clan name for the present text.

RÉS 4517 and Ja 2841 are not the same text because of the following reasons. (1) E. Glaser states that his n° 729 is "ein runder Stein" (cf. GrKFG, p. 87), a description which cannot be applied to Ja 2841; (2) the beginning of Gl 729 is different from that of Ja 2841; and (3) Ja 2841 has two lines, and Gl 729 contains one only.

The reconstruction of the text indicates that the author's name belongs to the .qtlhmw form (cf. .šrshmw of Ja 2839/9); each line of the text contains 20 letters.

9 - J. al-Falaj Janûbân.

J. al-Falaj Janûbân is located south-southeast of Manṭaqat Ṣawwanâ across the track leading to al-Masâjid. This section of the mountain actually belongs to J. Balaq.

J. 539: at 2.67 m. above the ledge where I could stand; l. 1: 67 x 9 cm.; total height of the text: 58 cm.

I wanted to take a close-up photograph and to try reading the damaged letter in l. 4. There remain of the letter only sections of the bottom of the incision. The brackets of the edition of the text in JaIAM, p. 268, must be suppressed. According to an elderly Bedouin, there was a well located about 12 m. north of the text itself, which has been completely filled up; no trace of it is left over. About 20 m. east of the text, the remains of a thick wall belonging to an ancient building are still visible above the ground.

Ja 2842: about 500 m. east-southeast of the preceding text, about 20 m. above ground level and on the north side of the mountain, there is a group of six rock inscriptions engraved immediately below the upper edge of a boulder; cf. tracing in pl. 3.

a: in the upper right corner of the rock; 21 x 9 cm.

śwm/ Śawâm.

Cf. the name of a city, e.g. in JaSIMB, p. 418 A and commentary on Ja 2839/4 (see above, pp. 25-26).

b: 2 cm. below the preceding name; 27 x 12.5 cm.

/yhbḥ/ Yuhabiḥḥ.

Cf., e.g. mbḥ in Ja 2537 a, and Liḥ ybḥ in JsaL 320/2 (cf. JaMAR, VII, p. 169 B).

c: 2.5 cm. to the left of text a; 25.5 x 8.5 cm.

ʾlṣdq ʾIlṣadiq. - Cf., e.g. Ja 2225.

d: 1.5 cm. below the center of text c, and 4 cm. to the left of text b; 12.5 x 7.5 cm.

nwḥ Nuwâḥ.

The root nwḥ is found in the 5th form in Qat RÉS 3878/12; cf. JaMAR, III, pp. 73-74.

e: l.1 of the present text is 25 x 7.5 cm. and 6.5 cm. to the left of text c; l.2 is 32.5 x 10.5 cm. and 14.5 cm. to the left of text d.

mbġ 1 Mabawġ [of the family]

ṣbḥhmw 2 Ṣabaḥhumû.

mbġ, cf. tbġ in Ja 2772 u. - ṣbḥhmw, cf. the personal name, e.g. in CIH 383/2-3.

Ja 2842 f: 31 cm. below the preceding text; 35 x 11.5 cm.

ʾlṣdq ʾIlṣadiq.

Ja 2843: about 3 m. north of the preceding group; cf. tracing in pl. 3.

a: in the upper part; 20.5 x 5 cm.

ṯlyʾl/bn/ʿmbkr Talîʾil, son of ʿAmmbakar.

ṯlyʾl: the first element is known in Liḥ JsaL 121/2 and Tham Parr 26 (cf. Bulletin of the Institute of Archaeology [London], n° 10 [1972], p. 44); cf. also ṯlym in CIH 949/3 and ṯlyt in Tham Ḥâʾil 160 (cf. Berytus, 22 [1973], p. 82). - ʿmbkr, new theophoric name; the two elements are well known.

b: immediately below the preceding text; 23.5 x 9 cm.

ṣwrʾyb Ṣawrʾayyâb.

For the first element of this new composite name, cf., e.g. the Qat proper name ṣwrt, e.g. in Ja 257/2. For the second element "to return," cf. Saf ʾyb as a personal name in Michigan 3 and a verb in Wi 750 (cf. JaSN, p. 156 A), and the personal name ʾybm in Geukens 8/1.

Ja 2844: a bottomless cartouche containing a personal name above a series of five hands, located 16.5 cm. north of the preceding group; cf. tracing in pl. 3.

nʾmw Naʾmaw.

The first two letters are dextrograde and m is senestrograde. Cf. nʾmn in the Qat rock inscriptions from the country of Mukéràs and in Tham Hu 309/1 (cf. JaMAR, V, p. 140 A); cf. also nʾmt in Saf CIS 3126 + 3127, and nʾml in Ox 132. For the hands accompanying a personal name, cf. G.L. Harding, Archaeology in the Aden Protectorates, London, 1964, pl. 54; for the texts published on that plate, cf. RSO, 40 (1965), pp. 297-298.

Ja 2845: a rock inscription 17 cm. north of the preceding cartouche; 14.5 x 10 cm.; cf. tracing in pl. 3.

ʾbṣʾ ʾAbṣaʾ.

Cf. ʾbṣ in the Qat rock inscriptions from the country of Mukéràs and in Saf CIS 285. G. Ryckmans' reading of CaTh 60 a (cf. G. Caton Thompson, The Tombs and Moon Temple of Hureidha (Hadhramaut), Oxford, 1944, p. 180) must be discarded, as well as E. Littmann's treatment of LP 921 (cf. Safaïtic Inscriptions, Leyden, 1943, p. 220); the copy of the second half of this text is too poor to be read; the initial name reads ʾrṣ ʾAraṣṣ; cf. Saf rṣl in CIS 4594 + 4595 (cf. JaSN, p. 188 B).

Ja 2846: two rock inscriptions 17 cm. to the north of the preceding name; cf. tracing in pl. 3.

a: to the right, a graffito composed of fine lines; 20 x 8 cm.

yṯᶜwtr/ Yaṯaᶜwatar.

New personal name composed of two well-known elements.

Ja 2846 b: a pecked graffito immediately to the left of the preceding name; 27 x 9 cm.

mḥdm Muḥaddam. - Cf. Min Ja 2278 f.

Ja 2847: a rock inscription 2.47 m. from the preceding group on the northern side of the same boulder; 63.5 x 12 cm.; tracing in pl. 3.

bnw/dlḥdm Banw, he of (the clan) Laḥdum.

bnw, Min Ja 2332 c/l. - dlḥdm as in CIH 371/1.

10 - East of J. al-Falaj Janûbân.

The site, where the following stones were found, is located about 50 m. from,and facing,the mountain wall where Ja 539 (see above, p.31) is engraved. The site does not apparently have any special name; E. Glaser calls it "Ṣawwana" (cf. HöIGT, p. 30). Manṭaqat Ṣawwanâ is much farther to the north than J. al-Falaj Janûbân.

The disposition of the stones on the ground is still the same as that shown on F. Glaser's sketch (cf. HöIGT, p. 31, fig. 2). Immediately east of the stones, there was a square building. I did not see RÉS 4810 C.

RÉS 4807: a bleuish sandstone; inscribed side: 132 x 52.2 cm. Text: 69.5 x 12.2 cm.; distance to the left edge: 52.5 cm.; cf. tracing in pl.3.

In spite of E. Glaser's testimony, "Links:'vollständig'" (cf.HöIGT, p. 32: Gl 719), RÉS (VII, p. 375) adds three dots after wb/. There is no trace of letter to the left of wb/; the end of the inscription has never been engraved or even traced. Also contrary to E. Glaser's copy, RÉS (l.c.) includes the first word divider to the right of ndfr as a restoration. Finally, the understanding of ndfr must be studied again. HöIGT gives the SA text without either comment or translation. RÉS (l.c., followed by VIII, p. 233 A) holds ndfr for the 7th form of the verb dfr. However, bᶜttr, the beginning of the final invocation, is preceded by a noun or an adjective (with or without the personal pronoun) or by a proper name. I suggest considering ndfr "Nidfar," as the proper name of a building or an estate. For ndfr, cf. Qat ɔdfrm, e.g. in RÉS 3540/6.

RÉS 4808: a grayish stone 48.5 cm. east of the preceding stone; inscribed side: 126 x 48.5 cm. Text: 122.5 x 12 cm.; width of the lateral side: 49.3 cm.; cf. tracing in pl. 4.

Two errors have already been pointed out in RÉS's copy of the text (cf.VII, p. 375) given by HöIGT (p. 32: Gl 720),viz. the omission of the initial ɔ and the misreading of b instead of n of hqny (cf. M. Höfner, in BiOr, 10 [1953], p. 153 A, and E. Littmann, in ZDMG, 101 [1951], p. 377). A third one should be mentioned: instead of hywt, RÉS gives hwyt and this erroneous name is re-

peated by RÉS, VIII, p. 164 B. RÉS, VII, also omitted "namens" after "Frau" in his transcription of HÖIGT's translation.

RÉS 4811 and 4812 are engraved on the same stone (cf. already HÖIGT, p. 32: Gl 724 and 725); cf. tracing in pl. 4.
A grayish sandstone located 131.5 cm. east of the preceding stone; 223.5 x 47.7 cm.; width of the lateral side: 48 cm.

RÉS 4811: on the southern extremity of the stone; 40.5 x 11.7 cm. Cf. JaMAR, IV, p. 128, note 25: in the reference to M. Höfner's paper, correct "35" to "32." Distance to RÉS 4812: 167 cm.; no letter has ever been engraved (cf. also HÖIGT, p. 32: Gl 724) or even traced there. Cf. also JaMAR, IV, p. 128.

RÉS 4812: on the northern extremity of the stone; 15 x 6.5 cm. The design is an upside-down ṣ; there is no aslant stroke attached to the left of the three upper strokes; what was understood as an aslant stroke (cf. HÖIGT, p. 32: Gl 725) is a mere feature in the stone.

RÉS 4811 + 4808 reads as follows:

lḥyww[/bn]///ɔlɔws/bn/ḥtɔn/hqny/ʿttr/w[ɔ]lmqh/ḥywt/wkl/wld]hw

Luḥaywaw, son of ɔIlɔawwas, son of Ḥaṭaɔân, has dedicated to ʿAttar and to ɔIlumquh Ḥaywat and all her children.

lḥyww, cf. lḥyw of Ja 2768 w. - "(seine Frau namens)" inserted by HÖIGT before ḥywt in the translation of the text is an interpretation which is far from being obvious. Were ḥywt the wife of lḥyww, wldhmy would be expected instead of wldhw. HÖIGT interprets -hw of wldhw as a masculine, viz. "seine." But, it could also be a feminine referring to the woman ḥywt. In my opinion, ḥywt was either a female member of the qny "slaves" (cf., e.g. JaSIMB, p. 447 B) or a ɔmt "maidservant" (cf., e.g. l.c., p. 427 B). In either case, lḥyww had authority upon ḥywt and could dedicate the woman and her children to the deities. ɔmt does not mean "slave woman," as suggested by ScSIVF (II, pp. 9-11) in Gl 1376/2, 4 and 5. The author's interpretation of the personal noun ḥmr of l.2, 4 and 5 as "slave" was imposed by the translation of ɔmt. For ḥmr, cf. Ar ḥamara, 3rd form "to become intimate with someone; to cleave to a place; to remain, stay, dwell in a place;" ḥmr may be translated "house boy." - The aslant stroke of k of kl is protracted beyond the left extremity of the horizontal stroke; therefore, the engraver started to engrave l.

RÉS 4813: another grayish sandstone 10 cm. east of the preceding one; inscribed side: 137.2 x 48.5 cm.; letter height: 9 cm.; width of the lateral side: 50 cm.; tracing in pl. 3.

L. 1: the initial symbol is well known in Qat (e.g. Ja 2361, left); E. Glaser's facsimile, such as it appears in HÖIGT's transcription (p. 33: Gl 727), does not show the aslant appendix attached to the left of the top of the lower vertical stroke. - For qrd, cf. JaMAR, III, p. 42. - ɔrn[may be completed as ɔrn[b (Qat RÉS 3527) or ɔrn[bm, the name of a clan in the Qat graffiti from the country of Mukéras.
L. 2: there is no word divider between dt and ḥmym.
L. 3: the remains of /wb/y are still visible on the stone to the right of tʿ-ɔmr; and there is no trace of any sign or letter to the left of krbɔl. HÖIGT's transcription of Gl 727 (p. 33) does not make it possible to see

whether all the letters copied by E. Glaser were complete or damaged.

RÉS 4810, cf. tracing in pl. 4.

A: a grayish sandstone located 15 cm. north of the stone bearing RÉS 4811 and 4812; inscribed side: 124 x 48 cm.; letter height: 14 cm.; width of the lateral side: 44 cm.; Gl 723. - The letter d of ᶜbd is destroyed.

B: a grayish sandstone located north of RÉS 4809; Gl 722. Inscribed side: 125.5 x 50 cm.; letter height: 14.5 cm.; width of the lateral side: 47 cm. - The left side of the two left vertical strokes of ↄ of ytᶜↄmr is on the right extremity of the present stone. RÉS (VII, p. 375) adds a word divider to the left of ᶜttr, which does not exist in HÖIGT's transcription of Gl 722 (p. 32).

RÉS 4809: a grayish sandstone 11 cm. north of the stone bearing RÉS 4810 A; inscribed side: 159 x 52 cm.; letter height: 12 cm.; width of the lateral side: 49 cm.; cf. tracing in pl. 3.

...]t/bn/ↄlbrↄ/hqny/ᶜt[tr/...

...]at, son of ↄlbaraↄ, has dedicated to ᶜAt[tar ...

ↄlbrↄ, cf. Ja 1017 b. - The engraving of hqny/ᶜt is damaged; the last y of Gl 721 corresponds to t of the divine name.

11 - J. Balaq Janûb.

The two onomastic lists Ja 2848 and 2849 are engraved side by side about 15 minutes on foot south-southeast of Ja 2847.

The first series, Ja 2848, is engraved on a section of the flat surface of the rocky mountain which is slightly sloping down southeastward and borders the northern side of a ravine oriented east-west. This series covers a surface of 5.53 m. (in the east-west axis) x 4.20 m. (in the north-south axis) and contains 50 texts, a - ax, the tracings of which are drawn in 22 sections, A - V, of pl. 5 - 14. In the horizontal axis of texts y/13-14 and z/1, the width of the flat surface is 6.67 m.

The second series, Ja 2849, is to be found on a large boulder almost contiguous to the western side of the first series, and is composed of two groups of texts, viz. a-b (cf. tracing in pl. 14, upper left corner) on the upper side of the boulder, which is slanting southeastward, and the other texts on the northern side of the boulder; this side is about 45° aslant toward the ground. Because of some unexpected difficulties for which I was unprepared and which could not be overcome during my visit, the documentation on the second series now at my disposal is not good enough to allow me their publication at the present time.

The history of the publication of the texts belonging to those two series is too well known to be described here in detail. The first text

to be known was text ax which was published as Gl 1752 by N. Rhodokanakis in 1922 and became CIH 967. Then, in 1943, a section of the second series was studied by K. Mlaker, but it was not before 1965 that a great number of the squeezes belonging to the E. Glaser collection were studied and published by LuELS. In 1966, JaSOL, which was completed by JaSOL in 1967, took up again the documentation released by LuELS; many new readings and corrections were suggested; the complex of the first series was identified, and the editor's theory on the eponymate was rejected. In 1971, LuGMSE was published: it contains a long study devoted to his theory on the Sab eponymate, in which the onomastic lists have the place of honor. Finally, in 1975, WiUIK is mostly devoted to the group of the first series and contains several very useful corrections to the previous readings. The use of this publication, however, is rendered difficult because there is no index of any kind, not even a "Table of Contents," and the author's remarks on the major texts are scattered in different places; e.g. Gl 1687 is dealt with on pp. 5, 15, 18, 19, 20, 21, 23, 24, 29, 31, 35, 36, 37, 38 and 39. It is also regrettable that H. von Wissmann inserted in the t i t l e of his booklet "bei einem ᶜAttar-Tempel." This precision was not even a normal conclusion deduced from the texts because they never refer to a particular temple dedicated to ᶜAttar. In fact, there are no ruins all around the two series, but just the bare rocky mountain.

The texts of the first series may be divided into four groups, viz. (1) the western compact group composed of texts a-L + an-at (cf. tracings in pl. 5-13) stretches from the western edge of the flat, rocky surface (the edge is drawn in pl. 5 A-C) eastward, and the length of the east-west axis of the group is about 4 m.

(2) the northern text m is located 2.22 m. north of text L (cf. tracing in pl. 5 B).

(3) the central text au is located east of text at (cf. pl. 13 T), and west of text av (cf. pl. 14 V).

(4) the eastern group is composed of texts av-ax (cf. pl. 14 V).

The distance between texts y and ae (cf. pl. 9 K), at and au (cf. pl. 13 T), au and av (cf. pl. 13 T - 14 V) was unfortunately not taken, but the distance between texts L and m (pl. 5 B) and av, aw and ax (cf. pl. 14 V) was measured. However, none of my close-up photographs shows texts m, ae, au, av, aw and ax with any section of a nearby inscription. The location of these six texts on my tracings is based only on the notes taken during the copying of the texts.

The following sections of the texts are missing in my close-up photographs and, therefore, they are traced in stippling on the plates:

1 - most of k of the third bkr of text z/3 (cf. pl. 10 M);
2 - ll/ at the end of text aj/1 (cf. pl. 11 P);
3 - the end of text aj/2, viz. the left side of k of krbʾl and rbʾl/dhll (cf. pl. 11 P);
4 - the whole l.1 of text aL (cf. pl. 11 P); and
5 - /dhll at the end of text at (cf. pl. 13 T).

The first series published here contains 24 new entries and provides the definitive reading of many texts which were either partly or inaccu-

rately found in the E. Glaser collection of squeezes such as it is known today. The new division of the texts is based not only on the pedigrees mentioned in them but also on their respective location. One text, Gl 1779 aa (cf. JaLOS, p. 123 and pl. 4) does not exist; the spot is much too rugged to have been used and the lines which I took for parts of letters are but features in the rock.

All historical questions dealing with the mukarribs mentioned in the present series will be studied after the publication of all the texts belonging to the second series, Ja 2849.

The interpretation of the general features mentioned in the texts of the present series suggested by JaLOS on pp. 136-144, where LuELS's theories are discussed, remains valid.

The contents of the present collection of texts may be summarized as follows:

1 - isolated personal names: 3 (2848 c, h; 2849 a).

2 - isolated personal names + titles: 10:
bkr/sbʾn: 8 (2848 z, eight times);
bkr/sbʾn and mwd: 1 (2848 z/3);
kbr/hll and mwd: 1 (2848 d/1).

3 - identity cards: 50:
ḥzfrm/dhll: 4 (2848 aj/1, twice, aj/3, 4);
hbn: 1 (2848 o);
hll: 41 (2848 a,b, d/1-2, f, g, i, j, k, m, n/5, p, q, r, s, t, u/1, 2-3, v, x/1, 2, ac, ae (twice), af/1, ai, ak, aL (twice), am, ao, ap, aq, ar/1, as (4 times), at, au, aw, 2849 b);
sbʾn: 4 (2848 z/1, 3, aa, af/2-3).

4 - identity cards + titles: 5:
ḥzfrm/dhll and mwd: 1 (2848 aj/2);
hll and mwd: 4 (2848 n/1, 2-3, x/3, ak).

5 - identity cards (without title) + rsw(t): 6:
hll and rsw(t)(2848 w, ab, ah, an, ar/2-8, twice).

6 - identity cards + titles + rsw(t): 12:
bkr/sbʾn and mwd and rswt: 2 (2848 ad, twice);
bkr/hll and kbr and rsw: 7 (2848 y: seven times);
ḥzfrm/dhll and mwd and rsw: 1 (2848 ax);
hll and mwd and rsw: 2 (2848 L, n/2).

The onomastic list Ja 2848 - 2849 is overwhelmingly composed of names of persons belonging to the tribe hll, viz. more than 7 times those belonging to ḥzfrm, which was a part of hll proper, and about 4 times those of sbʾn, which apparently had no relation with hll.

Phrases, such as hsbʿ/-, ḥdr/-, sqy/- and fdyhw/-, are parts of a stereotyped standard description of events relating to the priestly ministry and should be understood when they are not written.

The phrase ywm/rsw/- can hardly be a part of a dating system because it does not contain any date, and it relates an event of greater impor-

tance than even the appointment as mwd of one or several mukarribs, but that very event does not have any connection with the eponymate. Furthermore, the rswt appointment was not for life, since the texts mention twice a second ršwt (Ja 2848 n/2 and an/3) and a third rswt (Ja 2848 ad/3). The length of the rswt appointment remains unknown, and no detail is given on the selective process of that appointment. Nos. 5 and 6 of the preceding list show that six priests were ordinary individuals and twelve dignitaries of some kind. The men appointed to priesthood were predominantly from the tribe hll (15 names), but also from hzfrm (1 name) and sbʾn (2 names). The only piece of information on rswt is mentioned in text ar/4: "until he returns to Nasqum." Therefore, the priestly ministry referred to in this collection of texts seems to have been restricted not only to the territory of Mârib but also to the inhabitants of that city.

FIRST SERIES: on the flat surface of the rocky mountain: Ja 2848.

a: a boustrophedon text in the center of the western extremity of the panel; Gl 1760 (cf. JaSOL, p. 378 and facsimile in pl. 1); cf. tracing in pl. 5 A and (B).

←—	yᶜdrʾl/bn	1	Yaᶜdirʾil, son of
—→	dhrʾl/dhll	2	Daharʾil, he of (the tribe) Halil.

yᶜdrʾl, cf. also Sab yᶜdrʾlw, e.g. in Ja 2570 e. - dhrʾl, cf. also in Ḥaḍr in JaPRER, p. 44. For the pedigree of this text, cf. the commentary on text b.

b: alongside the western edge of the panel, a boustrophedon text about 20 cm. north of text a, but engraved in the opposite direction; Gl 1702 (cf. JaSOL, pp. 371-372 and tracing in pl. 1, and LuGMSE, pp. 37 and 47); cf. tracing in pl. 5 B.

—→	dhrʾl/bn	1	Daharʾil, son of
←—	ybḥrʾl/dhll	2	Yabḥarʾil, of (the tribe) Halil.

ybḥrʾl, cf., e.g. RÉS 4393 b. - The proximity of texts a and b suggests the following pedigree:

ybḥrʾl
(text b)
dhrʾl
(text a)
yᶜdrʾl

c: alongside the western extremity of the panel and to the left of text a; N 1; cf. tracing in pl. 5 C.

/dn/šsr/sʾlm/ This [is] the inscription of Saʾlum.

dn/šsr, cf. dn/mšnd of Khalidy-Condé 2/1 and 3/1; for the interpretation of the main pericopes of these two texts, see below, the last part of appendix n° 2. - šsr, cf. in Datînah "šsr, u, labourer la terre avec la charue" (cf. LaGD, p. 2048). The cutting of the chisel in a stone to engrave an inscription is compared with that of a plough in the ground. - sʾlm, new personal name; cf. sʾl in Min JsaL 86 (cf. JaMIL, p. 27) and probably in Sab RÉS 5055 B (cf.

Cahiers de Byrsa, 6 [1956], p. 175); cf. also sɔll, the name of a Qat temple dedicated to ᶜAttar in VaBe 1/6.

Ja 2848 d: a boustrophedon text below and to the left of text a, and running below text c; N 2; cf. tracing in pl. 5 C and (A).

1 ⟵ /dmršhr/mwd/smhᶜly/kbr/hll/ᶜmwtr/

2 ⟶ /bn/ɔsdɔmn/dhll/

1 Damaršahar, friend of Sumhuᶜalay, leader of Halil. ᶜAmmwatar,

2 son of ɔAsadɔaman, he of (the tribe) Halil.

dmršhr, new personal name; same nominal formation as that, e.g. of dmrᶜly and krbshr (e.g. Ja 2841/1). - ᶜmwtr, also personal name in RÉS 4059; cf. also the Qat (cf. commentary on Ja 911) name of a clan in RÉS 4756/2-3. - ɔsdɔmn, new personal name; same nominal formation as that, e.g. of ɔsdkrb (e.g. in JaSIMB, p. 406 B) and sdqɔmn (Qat Ja 871/2).

e: below and to the left of text a; and below and to the right of text d; Gl 1699 (cf. JaSOL, pp. 368-369 and facsimile in pl. 1); cf. tracing in pl. A and (C).

1 lwyḥy/bn/mlkɔl/dhll/

2 ᶜmyfᶜ/bn/lwyḥy/dhll/

1 Luwayḥay, son of Malikɔil, he of (the tribe) Halil.

2 ᶜAmmyafaᶜ, son of Luwayḥay, he of (the tribe) Halil.

lwyḥy, as in LuELS (p. 40) and LuGMSE (p. 48); cf. Ar lâḥa (o) "to shine, gleam." mlkɔl, new personal name. - ᶜmyfᶜ, Ja 2099 a/1a.

The pedigree contains three generations:

mlkɔl
(1.1)
lwyḥy
(1.2)
ᶜmyfᶜ

f: immediately below text e; Gl 1761 (cf. JaSOL, pp. 378-379 and facsimile in pl. 1); cf. tracing in pl. 5 A.

yḥqm/dhll/ Yaḥqam, he of (the tribe) Halil.

yḥqm, e.g. CIH 618/1.

g: a boustrophedon text immediately below text e; N 6; cf. tracing in pl. 5 A and (6 E).

⟵ lwyḥy 1 Luwayḥay,

⟶ bn/ᶜmɔmr/dhll 2 son of ᶜAmmɔamar, he of (the tribe) Halil.

ᶜmɔmr, e.g. CIH 90/10 (for some remarks on this text, cf. JaMAR, II, pp. 38 A, 41 A and 46). Both n and ɔ of l.2 are senestrograde.

Ja 2848 h: a graffito below the end of text b/2; N.5; cf. tracing in pl.5B.

lḥy/ Laḥay. - E.g. Ja 2771 q.

i: a boustrophedon text almost perpendicular to the end of text d; N 3; cf. tracing in pl. 5 C + 6 D.

←--	ʾbʾmr/bn/ʾbydʿ	1	ʾAbʾamar, son of ʾAbyadaʿ,
--→	dhll	2	he of (the tribe) Halil.

ʾbʾmr, e.g. CIH 368/1-2. - ʾbydʿ, e.g. Ja 2754 f.

j: a boustrophedon text below the beginning of text d, and to the right of the beginning of text i; N 4; cf. tracing in pl. 5 C.

←—	ḥqm	1	Haqim,
—→	dhll	2	he of (the tribe) Halil.

ḥqm, Fakhry 125/1; and Ar ḥaqima "to be very hungry." No letter is missing before the name.

k: a boustrophedon text below texts b and h; N 7; cf. tracing in pl. 5 B.

←--	/ʿmsmʿ	1	ʿAmmsamîʿ,
--→	/bn/lwyḥy/dhll	2	son of Luwayḥay, he of (the tribe) Halil.

ʿmsmʿ, e.g. RÉS 2734 E/2. In his commentary on the name in DJE 17/1, W.W. Müller states that "ʿAmm ist hier nicht der Name des qatabānischen Mondgottes, sondern ein altes, nur in Eigennamen vorkommendes Synonym für Il"(cf. NESE, I, p. 105). No justification is given in support of such a statement which probably comes from the simplistic consideration that DJE is Sab. However, wd(m) is the Min name of the lunar god, and it is frequently used in the magic formula and personal names belonging to non-Min texts, such, e.g. as wdkrm (Sab Ja 2148 a), wdkrb (Sab SharafT 16/2 and e.g. JaSIMB, p. 420 A). The Qat divinity ʿAmm is also mentioned in Sab texts (cf. JaP, p. 78); ʾmnm of Ja 2848 x/2 (see below), dlbnm of RÉS 4411/1 (see above,pp. 17-18) and the symbol of RÉS 4813 (see above, p. 34) were known before in Qat texts only.

L: a boustrophedon text immediately below text k; N 8; cf. tracing in pl. 5 B and (6 E).

	Bucra-nium		
←--		/yḥqm/dhll/bn/ʿmʾmr/dlʾkn/mwd/	1
--→		/krbʾl/wsmhʿly/stṛ/ywm/rš̌w/ʿttr	2
←--		wfdyhw/wḥdr/ʿttr/nṭfm/bṯkmthw	3
--→		wsqy/ʿttr/kl/sbʾ/wgwm/hrf/wdtʾ/brš̌w	4
←--		thw	5

1 Bucranium. Yaḥqam, he of (the tribe) Halil, son of ʿAmmʾamar, he of (the clan) Laʾkân, friend of

2 Karibʾil and Sumhuʿalay, has written [this] when he was the priest of

ᶜAttar,

3 and has freed himself, and [when] ᶜAttar has brought clear water in his abodes,

4 and ᶜAttar has irrigated all Sabaɔ and the community, the autumn- and spring-crop, during his

5 priestly ministry.

L. 1: lɔkn, cf. the personal name lɔk in the Qat graffiti from the country of Mukérâs, and Ar alɔaka "to send a messenger to someone."

L. 2: str/ywm/rśw/ᶜttr, Gl 1772/3 (cf. JaSOL, pp. 384-385); in these two texts, the clause bn/kl ɔbythw is missing after wfdyhw.

L. 3: fdyhw: for the meaning of this verb, see below, the commentary on Ja 2848 y/5-6. - hdr, cf. JaSIMB, p. 437 B, and Ar hadara, 4th form "to cause to be present, bring something to someone." - ntf, cf. Ar natfat "clear water in small quantity." The basic idea of Ar natafa "to run (water)" is applied metaphorically in CIH 338/5: wywm/hɔtw/mhr/hntf/bdn/ẓrn "and when he [: the author] restored the decree, which had faded away, on this rocky ground;" the author of the text restored the decree at a time specified as follows (l.6):bkn/tśm/tɔlb/mᶜhrm/mnsfm "when Taɔlab made Maᶜhrum [: the author] [His] minister." - tkmt, plural of tkm; another plural is ɔtkmt of Gl 1762/3 (cf. JaSOL, p.380), which must be restored on the basis of the present line.

L. 4: for the meaning of hrf/wdtɔ, see below, the commentary on Ja 2848 y.

Ja 2848 m: a dextrograde text located 2.22 m. to the right of,and perpendicular to,the text L; N 13; cf. tracing in pl. 5 B.

--> ɔlsdm/dhll ɔIlsadim, he of (the tribe) Halil.

ɔlsdm: d is senestrograde; family name in Ja 2762 x.

n: a text below texts L and g; l. 1-4 (l. 4 is dextrograde): Gl 1681 a (cf. JaSOL, p. 367) + d l.5: Gl 1681 b (cf. JaSOL, p. 368); cf. tracing in pl. 6 E, (5 B) and (6 D).

1 <-- mhqmm/bn/hytᶜɔl/mwd/smhᶜly/dhll

2 <-- mhqmm/bn/hytᶜɔl/mwd/smhᶜly/dhll/ywm/rśw/tnytm/

3 <-- yhqm/bn/mhqmm/mwd/smhᶜly

4 --> wytᶜɔmr/wdmrᶜly/dhll/w

5 <-- qbnɔmr/bn/ɔlɔmr/dhll/

1 Muhaqimum, son of Huyataᶜɔil, friend of Sumhuᶜalay, he of (the tribe) Halil.

2 Muhaqimum, son of Huyataᶜɔil, friend of Sumhuᶜalay, he of (the tribe) Halil, when he was priest a second time.

3 Yahqam, son of Muhaqimum, friend of Sumhuᶜalay

4 and Yataᶜɔamar and Damarᶜalay, he of (the tribe) Halil; and

5 Qabbânɔamar, son of ɔIlɔamar, he of (the tribe) Halil.

mhqmm did not engrave his identity card at least on the same rock where he engraved his appointment as mwd, the first time he became the priest of ᶜAttar. Another person, hytᶜɔl of text Ja 2848 ad/2, waited even longer: he engraved his text only when he assumed the priestly ministry for the third time. All conjectures to explain those facts are open. - qbnɔmr: the first element of this new composite name is attested in Saf, e.g. CIS 334 (cf. Orientalia, 39 [1970], p. 415, note 3). - ɔlɔmr, e.g. Ja 533.
The genealogical tree contains three generations, viz. hytᶜɔl

(l. 1 and 2)

mhqmm

(l. 3)

yhqm

Ja 2848o: to the left of, and aslant to, text n/1, and above the end of text n/2; N 12; cf. tracing in pl. 6 E.

ɔlkrb/hbn ɔIlkarib [of the family] Hâbin.

ɔlkrb, e.g. CIH 237/1. - hbn, cf. the verbal form hhbn in RÉS 4176/6-7 (see below), the personal names hbn in Saf (cf. JaMAR, VII, p. 187 A) and lwghbn in Liḥ (cf. l.c., p. 170 B).

p: immediately below and almost perpendicular to text i; N 9; cf. tracing in pl. 6 D.

/ddrɔd/dhll/ Dôdraɔad, of the (the tribe) Halil.

ddrɔb, new personal name; same nominal formation as that, e.g. of ddnᶜl of Ja 2617 j; the second element is known as a personal name rɔd in Ja 2619 n; for the personal noun rɔd, cf. JaMAR, VII, pp. 204-205.

q: immediately below text p; N 10; cf. tracing in pl. 6 D.

ɔbɔmr/dhll/ ɔAbɔamar, he of (the tribe) Halil.

r: immediately below and aslant to text q; N 11; cf. tracing in pl. 6 D + 7 F.

ᶜmɔmr/rdᶜn/bn/wddɔl/wᶜmšfy/dhll/

ᶜAmmɔamar [of the family] Radᶜân, son of Waddâdɔil and of ᶜAmmšafay, he of (the tribe) Halil.

rdᶜn, cf. the proper name rdᶜm, e.g. in CIH 607/2. - ᶜmšfy: for the second element, cf. Ar šafà (y) "to rise, appear."

s: immediately below and parallel to text r; N 14; cf. tracing in pl. 6 D + 7 F.

ɔlkrb/bn/mqrsm/dhll/ ɔIlkarib, son of Muqrisum, he of (the tribe) Halil.

mqrsm, cf. the proper name qrs in JaSIMB, p. 417 B.

Ja 2848 t: immediately below and parallel to text s; N 15; cf. tracing in pl. 6 D + 7 B, and (E I).

/qdmm/bn/yqmʾl/bn/ʿmkhl/dhll

Qadmum, son of Yuqamʾil, son of ʿAmmkahil, he of (the tribe) Halil.

qdmm, e.g. Ja 1020 a. - yqmʾl, e.g. RÉS 2682/1. - ʿmkhl: a well-known name in Qat (e.g. Ja 2440). The restoration of l in ʿmkh[l of A 768/3 (cf. M. Höfner - J.M. Solá Solé, Inschriften aus dem Gebiet zwischen Mārib und dem Ǧōf, Vienna, 1961, p. 27) remains hypothetical; the radicals kh, khb, khm and khn are also attested in SA onomastics.

u: immediately below the center of text n; l.3 is dextrograde; Gl 1678 (cf. JaLOS, pp. 49-51 and pl. 1); cf. tracing in pl. 6 E and (7 G).

1 <-- /ʾsdʾmn/bn/ʿmʾmr/dhll/
2 <-- /ʿmʿhr/bn/ʿmʾmr|
3 --> /dhll/

1 ʾAsadʾamar, son of ʿAmmʾamar, he of (the tribe) Halil.
2 ʿAmmʿahar, son of ʿAmmʾamar,
3 he of (the tribe) Halil.

ʿmʿhr, as in LuGMSE, p. 47: where "1678 a" (also on p. 275 A) is 1678/2. - The two sections of the text were written by two brothers.

v: immediately below and to the left of text u; Gl 1678 aa (cf. JaLOS, p. 51 and pl. 1); cf. tracing in pl. 7 G.

1 ʾlkrb/[bn]/mhqmm/bn/ʿmsmʿ/
2 dhll/

1 ʾIlkarib, [son of] Muhaqimum, son of ʿAmmsamîʿ,
2 he of (the tribe) Halil.

w: a boustrophedon text below and to the left of text r, and to the left of texts s and t; Gl 1689 a (cf. JaLOS, pp. 76-81 and pl. 1); cf. tracing in pl. 8 I, (7 F) and (9 J).

1 <-- ʾlʾmr/bn/yhqm/bn/wddʾl/dhll|
2 --> |ywm/sqy/ʿttr/sbʾ/hrf/wdt
3 <-- |ʾ/brswthw/bmlk/ytʿʾmr

1 ʾIlʾamar, son of Yahqam, son of Waddâdʾil, he of (the tribe) Halil,
2 when ʿAttar has irrigated Sabaʾ, the autumn- and spring-crop,
3 during his priestly ministry on the territory of Yataʿʾamar.

Cf. WiUIK, pp. 18-21 and facsimile in fig. 4c (p. 20), less l. "(3 a)" which

does not exist. W.W. Müller's translation of bmlk as "in der Regierungszeit" is published by WiUIK (p. 19), who refers to an unpublished work by himself and to LuELS (p. 45): "während der Regierung" (not "Regierungszeit," as WiUIK writes) and the author further adds the following note: "Da das Territorium der drei Herrscher das Sabäerland oder dessen Zentralgau war, ergibt 'sur le territoire' keinen rechten Sinn." This remark is irrelevant to the question of the translation of mlk. Yata^{c}ɔamar was a mukarrib, and not a mlk. "Regierungszeit" of W.W. Müller's translation and "Herrscher" of WiUIK's remark may be applied to any chief of state, but they eliminate the specific reality of mkrb. Furthermore, Sabaɔ of the texts does not necessarily cover the whole Sab territory ruled by a mukarrib because none of the authors of texts w and ah, the only texts containing the expression bmlk, claims to be mwd of a mukarrib;thus, they cannot speak of the whole Sabaɔ. It only refers to a section of the Sab territory, viz. the section of that territory where they exercised their priestly ministry (see above, p. 38). As a matter of fact, sbɔ of text Ja 2848 ah/2 (see below) is further specified by the restrictive expression hwntn/sb^{c}t/ɔḫbṯm "the bottom land, [viz.] seven areas."

Ja 2848 x: below texts t and w; l.1: N 16 + l.2: Gl 1686 aa (cf. JaLOS, pp.61-62 and pl. 1) + l.3: Gl 1686 (cf. l.c., pp. 60-61 and pl. 1); cf. tracing on pl. 7 F + 8 I, (7 G) and (8 H).

1 hqmɔl/dhll

2 ɔmnm/bn/hqmɔl/dhll/

3 mlk^{c}hr/bn/ɔmnm/mwd/krbɔl/dhll

1 Haqimɔil, he of (the tribe) Halil.

2 ɔAmnum, son of Haqimɔil, he of (the tribe) Halil.

3 Malik^{c}ahar, son of ɔAmnum, friend of Karibɔil, he of (the tribe) Halil.

For the end of l.2-3, cf. WiUIK, fig. 4 a(p. 18), 4 c (p. 20); for the central part of l.3, cf. l.c., fig. 6 (between pp. 36 and 37).
hqmɔl: Gl 1764 b (cf. JaSOL, p. 381 and pl. 2, and also LuGMSE, p. 47). - ɔmnm, Qat RÉS 3902, n° 166 (see above, p. 40). - mlk^{c}hr: same nominal formation as that, e.g. of mlkkrb (cf., e.g. JaSIMB, p. 409 B) and ḫr^{c}hr (e.g. CIH 369/3). The text mentions three generations:

hqmɔl
(1.2)
ɔmnm
(1.3)
mlk^{c}hr

y: immediately below text v, and to the right of text x, and below the first two-thirds of text t; l.1-3: Gl 1679 (: A 687/1-3) + l.4-6: Gl 1773 a (: A 687/4-6) + l.7-10: Gl 1773 b + l.11-14: Gl 1687 (cf. JaLOS, pp. 51-54, 110-112, 112-114 and 62-74, respectively and pl. 1); for A 687, cf. ScSIVF, II, p. 21 and pl. 5 A); cf. tracing on pl. 7 G + 8 H + 8 I, and (7 F), (9 J) and (9 K).

1 ←-- yḥqm/bn/wddɔl/bkr/ḫll/wkbrḥmw/

2 ←-- mlksmᶜ/bn/yḥqm/bkr/ḫll/wkbrḥmw/

3 ←-- ɔlrm/bn/mlksmᶜ/bkr/ḫll/wkbrḥmw/

4 ←-- ɔlkrb/bn/ɔlrm/bkr/ḫll/wkrbḥmw/

5 ←-- ywm/ršw/cṯtr/ddbn/wfdyhmw/bn/

6 ←-- kl/ɔbythw/wsqy/cṯtr/ḫrf/wdṯc/

7 ←-- yḥqm/bn/ɔlkrb/bkr/ḫll/wkbrḥmw

8 ←-- ywm/ršw/cṯtr/ddbn/wfdyhw/bn

9 ←-- kl/ɔbythw/wsqy/cṯtr/hwnt/wbr/

10 ←-- ḥnzln/whšbc/sbɔ/wgwm/wnwm/ɔkln/

11 ←-- mlksmᶜ/bn/yḥqm/bkr/ḫll/wkbrḥmw/ywm/ršw/cṯtr/

12 ←-- ddbn/wfdyhw/bn/kl/ɔbythw/ɔlrm/bn/mlksmᶜ/bkr/ḫll/wkbrḥmw/

13 ←-- ywm/ršw/cṯtr/ddbn/wfdyhw/bn/klcbythw/whšbc/cṯtr/brštḥmy/ḫrf/wp

14 --→ wgwm/sbɔ/cṯ

1 Yaḥqam, son of Waddâdɔil, first-born of Ḫalil, and their leader.

2 Maliksamîᶜ, son of Yaḥqam, first-born of Ḫalil, and their leader.

3 ɔIlrâm, son of Maliksamîᶜ, first-born of Ḫalil, and their leader.

4 ɔIlkarib, son of ɔIlrâm, first-born of Ḫalil, and their leader,

5 when they were priests of ᶜAttar, Him of Dibbân, and have freed themselves from

6 all his houses, and ᶜAttar has irrigated the autumn- and spring-crop.
7 Yahqam, son of ᵓIlkarib, first-born of Halil, and their leader,
8 when he was the priest of ᶜAttar, Him of Dibbân, and has freed himself from
9 all his houses, and ᶜAttar has irrigated the bottom land and elevated ground of
10 Hawnẓallân, and He has satiated Sabaᵓ and the community and the traveller with food.
11 Maliksamîᶜ, son of Yahqam, first-born of Halil, and their leader, when he was the priest of ᶜAttar,
12 Him of Dibbân, and has freed himself from all his houses. ᵓIlrâm, son of Maliksamîᶜ, first-born of Halil, and their leader,
13 when he was the priest of ᶜAttar, Him of Dibbân, and has freed himself from all his houses, and ᶜAttar has satiated during the priestly ministries of them both, the autumn- and spring-
14 crop, Sabaᵓ and the community.

For this complex, cf. also WiUIK, pp. 36-38 and fig. 6 (between pp. 36 and 37); most importantly, cf. ScSIVF, II, for the correct reading of rsww and fdyhmw of l. 5.

L. 2: mlksmᶜ (also in l. 3, 11 and 12) is a new name.
L. 3: ᵓlrm, e.g. CIH 397/1.
L. 10: hnẓln: new place name composed of two well-known components, hn and ẓl. The reading of the word as hnẓln (cf. Ar hanẓal "colocynth") is excluded. - nw, present participle of nwy (cf. Ar nawà [i]) with the ordinary meaning in Saf, "to emigrate, travel." The word is a collective, just as gw is. - ᵓkl, e.g. Gl 1537/7.

The expressions bkr/hll and bkr/sbᵓn follow the name of the author's father, respectively, seven times in the present text, and twice in Ja 2848 ad (see below); and the second expression always follows the author's name eleven times in text Ja 2848 z (see below). For the meaning of bkr, cf. JaLOS, pp. 141-142, and the following statement: "on pourrait, donc, voir dans bkr le chef du conseil des anciens de la tribu, dignité en même temps que fonction honorables qui faisaient, de leur titulaire, un choix tout désigné pour les fonctions de mwd et de kbr" (p. 142).
The latest study of bkr is given by WiUIK. The groups of texts mentioning bkr/sbᵓn are studied on pp. 7-11, and on p. 8, the reader finds this remark: "Zur Bezeichnung Bakr Sabᵓân vergleiche man S. 5-7 und 39." Pages 5-7 are mostly devoted to the general problems of the texts mentioning bkr/sbᵓn and I find nothing concerning the "Bezeichnung" of bkr/sbᵓn but the ordinary translation of bkr as "first-born." On p. 11, the reader finds this: " M. Höfner wirft (brieflich) die Frage auf, ob BKR SBᵓN ein Titel gewesen sein könne. Man vergleiche S. 39." The reader may get the impression that he is offered a brand-new idea. In fact, the same idea is contained in JaLOS's excerpt reproduced above. Finally, on p. 39, WiUIK writes that "aus dem Inhalt von S. 7-11

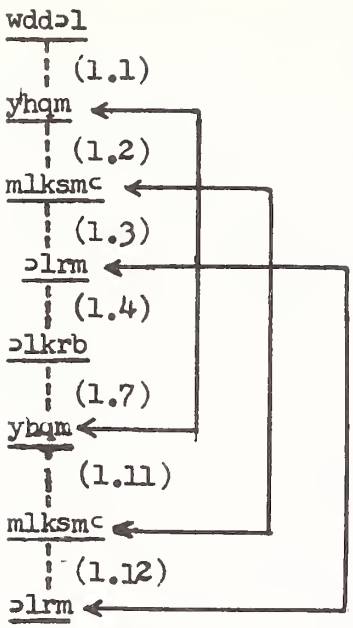
lässt sich erkennen, dass der Bezeichnung Bakr in 'Bakr Sabaɔān' nicht die Bedeutung 'Erstgeborener' gegeben werden kann. Frau Professor Dr. M. Höfner schreibt mir, bkr/sbɔn komme ihr als Sippenname sonderbar vor. Sie erwägt, ob es nicht ein Titel gewesen sein könne." This long note should have been added to p. 11, and the repetition of M. Höfner's remark would have been avoided. Furthermore, there is nothing in pp. 7-11 which may remotedly justify WiUIKs new understanding of bkr/sbɔn which is all the more surprising in that, just two lines above, the author speaks of "die Erstgeborenen der Halīl." Finally, the two expressions bkr/hll and bkr/sbɔn are used in identical pericopes and must be understood in the same manner.

The context contains three special features of great importance.

1 - L. 5-6 and 13 contain three forms worth noting. The plural of rs̆wW and fdyhMw (both in l.5) and the dual of brs̆wtHMY (l. 13) indicate that the three authors of l.1-3 and that of l.11 are included in the statements made by the authors of l. 5-6 and 13; in other words, l.1-3 seem to have been engraved,not by their respective authors,but bythe author of l. 4 and the pericope of l.5-6 refers to the four authors of l.1-4. Similarly, the last pericope of l.13-14 refers to both the author of l. 12-14 and his father who engraved l. 11-12. Therefore, -hw of the ordinary formula fdyhw - - ɔbythw does not refer to the deity, but to the author of the texts, in the same way that -hmw of fdyhmw refers to the authors of l. 1-4.
-hw and -hmw here are reflexive pronouns, as already suggested by JaLOS: "fdyhw il se libéra" (e.g. p. 65).
The singular of ɔbytHW contrasting with the plural of fdyW does not necessarily influence the meaning of ɔbyt as "temples" (cf. already LuELS, p. 45, and more recently W.W. Müller in WiUIK, e.g. p. 8), because the author could have resumed reproducing the normal standard expression when starting a new line. Both LuELS and W.W. Müller's (cf. l.c., e.g. p. 13) translations of fdyhw/bn/kl/ɔbythw as "dieser ihn [: the deity] (dafür) aus allen seinen Tempeln loskaufte" and "diesem [: the deity] aus allen dessen Tempeln das Löseopfer darbrachte," respectively, are difficult to understand: what does it mean to take or bring the ransoms from the temples? Was it some kind of procession or ritual house cleaning? Had the texts b "in" instead of bn "from," those translations would make some sense. The whole expression means, in my opinion,that the author of the text, when becoming a priest of ᶜAttar, freed himself from the obligations imposed upon him by the care of all his houses in order to devote himself entirely to his new duty.

2 - The word hwnt means "bottom land" (cf. Ar hâna [o] "to be low, base;"here, with the physical meaning) precedes br "elevated ground" in l.9 (cf. Ar barr, also in Datînah "l'intérieur des terres"in LaGD, p. 145). If the ordinary meaning of "wheat" (cf., e.g. JaSIMB, p. 430 A) is maintained for br, I do not find any suitable meaning to hnwt. This word is also attested in Ja 2848 ah/2-3, hrf/wdtɔ/dhnwtn, where hrf and dtɔ must refer to the "fruits of autumn" and "fruits of spring" (cf. JaSIMB, pp. 437 B and 431 B, respectively) instead of the two seasons of the year.

3 - The most important feature of the genealogical tree contained in the text is that the pedigree yhqm/mlksmᶜ/ɔlrm is found twice with one generation represented by ɔlkrb in the middle. Therefore, each of the two identity cards mlksmᶜ/bn/yhqm/bkr/hll/wkbrhmw and ɔlrm/bn/mlksmᶜ/bkr/hll/wkbrhmw is repeated absolute-



ly identical after a lapse of three generations. This fact is a good example of the hastiness with which many identifications of eponyms are taken for granted and lead to the splitting of several kings into two or three homonyms; see above, pp. 23–25.

Ja 2848 z: a boustrophedon text running below texts y and w; Gl 1682 (cf. JaLOS, pp. 54–60 and pl. 1); cf. tracing in pl. 7 G – 10 M.

1 ←— tᶜlbm/śʾdnm/bkr/sbʾn/ṣbḥᶜly/bkr/sbʾn/yqrʾl/bkr/sbʾn/wklʾl/bkr/sbʾn

2 —→ ʾlsmᶜ/bkr/sbʾn/ʾsdydᶜ/bkr/sbʾn/mlkʾmn/bkr/sbʾn/ᶜmʾmn/bkr/sbʾn/ṣbḥʾmr

3 ←— bkr/sbʾn/ʾlkbr/bkr/sbʾn/krbsmᶜ/dṛḥn/bkr/sbʾn/mwd/smhᶜly/

1 Taᶜlabum [of the family] Śaʾdanum, first-born of Sabaʾân. Sabaḥᶜalay, first-born of Sabaʾân. Yaqurrʾil, first-born of Sabaʾân. Wâkilʾil, first-born of Sabaʾân.

2 ʾIlsamîᶜ, first-born of Sabaʾân. ʾAsadyadaᶜ, first-born of Sabaʾân. Malikʾaman, first-born of Sabaʾân. ᶜAmmʾaman, first-born of Sabaʾân. Ṣabaḥʾamar,

3 first-born of Sabaʾân. ʾIlkabir, first-born of Sabaʾân. Karibsamîᶜ [of the family] Darḥân, first-born of Sabaʾân, friend of Sumhuᶜalay.

Cf. also LuGMSE, pp. 46–47, 66–67, and WiUIK, pp. 9, 10 and 17.

L. 1: tᶜlbm, Ja 473 u. – śʾdnm: for the first element of this new name, cf. the personal noun śʾd in JaSIMB, p. 449 A. – sbḥᶜly, CIH 980/2. – yqrʾl: for the verbal element of this new personal name, cf. yqrᶜly in Ja 2815/4–5 (to be published). – wklʾl: Ja 2807 a.

L.2: ʾlsmᶜ, e.g. CIH 377/1. – ʾsdydᶜ, same nominal formation, e.g. as ʾsdʾmn and dmrydᶜ (cf., e.g. JaSIMB, p. 407 A). – mlkʾmn, same nominal derivation, e.g. as mlksmᶜ and ʾsdʾmn. – ᶜmʾmn, e.g. CIH 487/1. – ṣbḥʾmr, same nominal

formation, e.g. as sbḥᶜly and ytᶜɔmr.

L. 3: ɔlkbr, cf. the name of a person in Ja 2393, and of a Min family in JsaL (11/2) (cf. JaMIL, p. 161 A). - krbsmᶜ, same nominal formation, e.g. as krbšhr and mlksmᶜ. - drḥn, cf. the personal name, e.g. in Ja 2484/5, and the name of a family, e.g. in Iryani 22/2.

Ja 2848 aa: a short line starting to the right of, and running below, the beginning of text z; Gl 1774 aa (cf. JaLOS, pp. 115 and pl. 1); cf. tracing in pl. 10 N + 9 L.

šrshmw/bn/hqm/dsbɔn

Šarashumû, son of Haqim, he of (the tribe) Sabaɔân.

Cf. also LuGMSE, pp. 47 and 86, and WiUIK, pp. 9 and 10. - šrshmw, a new name; cf. .šrshmw of Ja 2839/9 (see above, p. 19).

ab: immediately to the left of text aa, and below the last four-fifths of text z; Gl 1774 cc + 1778 (cf. JaLOS, pp. 116 and 118-120, respectively, and pl. 1); cf. tracing in pl. 9 L + 10 M + 9 J + 11 P.

/ɔbɔmr/bn/bᶜttr/dhll/wb/rswthw/hšbᶜ/ᶜttr/krmw/wsbɔn

ɔAbɔamar, son of Biᶜattar, he of (the tribe) Halil; and during his priestly ministry, ᶜAttar has satiated Karmaw and Sabaɔân.

JaLOS's ɔsrᶜm of Gl 1774 cc is an erroneous reading instead of ɔbɔm of ɔbɔmr. Cf. also LuGMSE, pp. 47 and 186-187, and WiUIK, pp. 16-17 and 31. - bᶜttr, e.g. CIH 282/6-7. - krmw, new clan name; cf., e.g. the personal name krm in Ja 2617 p.

ac: below and aslant to the beginning of text aa, and to the right of, and aslant to, the beginning of text ad/1-2; Gl 1774 bb + b/1 (cf. JaLOS, pp. 115-116 and 114-115, respectively, and pl. 1); cf. tracing in pl. 10 N and (9 L).

šfq/bn/	1	Šafûq, son of
ɔbɔmn/dhll	2	ɔAbɔaman, he of (the tribe) Halil.

Cf. also LuGMSE, pp. 35-36, and WiUIK, p. 31. - šfq, cf. the adjective and the verb, e.g. in JaSIMB, p. 449 A, and the personal name šfqm, e.g. in CIH 467/2. - ɔbɔmn, e.g. JaSIMB, p. 406 A.

ad: a long boustrophedon text running immediately below texts aa and ab, and to the left of text ac; Gl 1691 + 1778 aa (: the end of l.1) + 1774 b/2 (: the end of l.2) + 1757 a (: the end of l. 3 and 4) (cf. JaLOS, pp. 84-90, 120, 114-115 and 102-103, respectively); cf. tracing in pl. 10 N + 9 L + 10 M + 10 O + 11 P, and (9 J) and (12 Q).

1 <-- /ṣbḥm/bn/ɔlkbr/bkr/sbɔn/mwd/smhᶜly/wytᶜɔmr/wdmrᶜly/ywm/sqy/ ᶜttr/sb[ɔ/h]

2 --> [rf/w]dtɔ/wbrswthw/hytᶜɔl/bn/ṣbḥm/bkr/sbɔn/mwd/ytᶜɔmr/ wdmrᶜly/wkrbɔl/wsmhᶜly

3 <-- /ywm/rśw/ᶜttr/ślt/rśwtm/bkl/ɔbythw/wywm/sqy/ᶜttr/sbɔ/hrf/wdtɔ/ bkl

4 --> rśwthw/

1 Śabḥum, son of ɔIlkabir, first-born of Sabaɔân, friend of Sumhuᶜaly and of Yataᶜɔamar and of Damarᶜalay, when ᶜAttar has irrigated the autu[mn-]

2 [and] spring-crop and during his priestly ministry. Huyataᶜɔil, son of Śabḥum, first-born of Sabaɔân, friend of Yataᶜɔamar and of Damarᶜalay and of Karibɔil and of Sumhuᶜalay,

3 when he was the priest of ᶜAttar for a third priestly ministry in all his houses, and when ᶜAttar has irrigated Sabaɔ, the autumn- and spring-crop during all

4 his priestly ministries.

Cf. also LuGMSE, pp. 46-47, and WiUIK, pp. 7, 8, 13, 15 and 21-22.

L. 1: śbḥm, e.g. CIH 287/14.

L. 1-2: the left edge of the panel has been broken off and damaged; therefore, ɔ/hrf/w are missing and the left part of s and the lower left corner of d are also missing.

L. 2: wsmhᶜly (: Gl 1774 b/2) had been forgotten by the engraver who added it to the right of the end of l.2 after the engraving of text ac; therefore, this section is aslant to the main text, but below and parallel to text ac.

L. 3: ślt/rśwtm, same grammatical construction as, e.g. in ɔḥd/mnśɔm of RÉS 3945/14; see also the beginning of the commentary on text n, p. 42. - bkl/ɔbythw is still translated "in allen dessen [: ᶜAttar] Tempeln" by W.W. Müller (cf. WiUIK, p. 8). Here again, -hw refers to the author of the text and ɔbyt to the latter's houses because it seems difficult for a single individual to have performed the priestly ministry in a l l the temples of ᶜAttar.

Ja 2848 ae: to the right of, and aslant to, text y/ll - z; N 17; cf. tracing in pl. 9 K.

1 ᶜmśfq/bn/yhqm/dhll/

2 /ɔlkrb/bn/ᶜmśfq/dhll/

1 ᶜAmmśafaq, son of Yuhqam, he of (the tribe) Halil.

2 ɔIlkarib, son of ᶜAmmśafaq, he of (the tribe) Halil.

af: a text with the last line dextrograde, below and to the right of text ad; Gl 1688 (cf. JaLOS, pp. 74-76, and pl. 1); cf. tracing in pl. 12 Q, and (10 N, 10 O, 12 R, and 12 S).

1 <-- brhmw/bn/ɔbɔmr/dhll Bucranium

2 <-- ɔbɔmr/bn/śrshmw

3 --> wwtrɔl/dsbɔn

1 Barhumû, son of ɔAbɔamar, he of (the tribe) Halil.

2 ɔAbɔamar, son of Šarashumû

3 and of Watarɔil, he of (the tribe) Sabaɔân.

Cf. LuGMSE, pp. 46, 138 and 146, and WiUIK, pp. 15 and 26.

brhmw, e.g. Ja 541/8-9. - For a possible identification of the two persons listed in l. 2, cf. the commentary on text at. - wtrɔl, e.g. CIH 507/1.

Ja 2848 ag:a badly deleted text to the right of, and perpendicular to, text af; N 18; cf. tracing in pl. 12 R and (12 Q).

.../]wsqy[/ᶜttr/... <-- 1 ...] and [ᶜAttar] has irrigated [...

.../sb]ɔ/wgw[m/... --> 2 ... Saba]ɔ and [the] community [...

The rest of the text is illegible.

ah:a boustrophedon text immediately to the right of, and slightly aslant to, text ag; Gl 1780 (cf. JaLOS, pp. 35-37 and pl. 1); cf. tracing in pl.12 R and (10 N and 12 S).

1 <-- ᶜmšfq/bn/ɔlɔmr/dhll/ywm/

2 --> sqy/ᶜttr/sbɔ/hrf/wdtɔ/dh

3 <-- wntn/sbᶜt/ɔhbṯm/bršw

4 --> thw/wb/mlk/smhᶜly/drḥ

1 ᶜAmmšafaq, son of ɔIlɔamar, he of (the tribe) Halil, when

2 ᶜAttar has irrigated Sabaɔ, the autumn- and spring-crop of the

3 bottom land, [viz.] seven areas, during his priestly

4 ministry and on the territory of Sumhuᶜalay Dariḥ.

Cf. also LuGMSE, pp. 46, 47, 146 and 186, and WiUIK, p. 32.

L. 3: ɔhbṯ, cf. in Daṯînah "habaṯ 'territoire sacré,' and taḥâbaṯa ' habiter ensemble sur le même territoire'" (cf. LaGD, p. 337). - L. 4: wb/mlk, see above, p. 44, the commentary on text w. mlk, as in LuELS, p. 42. - drḥ, as in WiUIK.

ai: to the right of, and parallel to, text ah; N 19; cf. tracing in pl.12 R.

hqmm/bn/wddɔl/dhll/

Haqimum, son of Waddâdɔil, he of (the tribe) Halil.

hqmm, cf. hqm, e.g. of text j/1 (see above, p. 40).

aj: a long text running below text ad and to the left of text af; l. 1, first half + l. 2: Gl 1775 + l. 1, second half: Gl 1757 b + l. 3-4: Gl 1690(cf. JaLOS, pp. 116-118, 104-105 and 81-84, respectively); cf. tracing in pl. 10 O + 11 P and (12 Q and 12 S).

1 /myṯ<m/bn/hlk>mr/bn/ḥzfrm/dhll/hlkyf</bn/myṯ<m/bn/ḥzfrm/dhll/

2 yṯ<m/bn/myṯ<m/bn/ḥzfrm/mwd/krb>l/dhll

3 <mkrb/bn/yṯ<m/bn/ḥzfrm/dhll

4 <mkbn/bn/yṯ<m/bn/ḥzfrm

1 Muyaṯi<um, son of Halak>amar, of (the clan) Ḥazfarum, he of (the tribe) Halil. Halakyafa<, son of Muyaṯi<um, of (the clan) Ḥazfarum, he of (the tribe) Halil.

2 Yaṯi<um, son of Muyaṯi<um, of (the clan) Ḥazfarum, friend of Karib>il, he of (the tribe) Halil.

3 <Ammkarib, son of Yaṯi<um, of (the clan) Ḥazfarum, he of (the tribe) Halil.

4 <Ammkâbin, son of Yaṯi<um, of (the clan) Ḥazfarum.

Cf. also LuGMSE, pp. 47, 80, 82, and WiUIK, pp. 9 and 11-12.

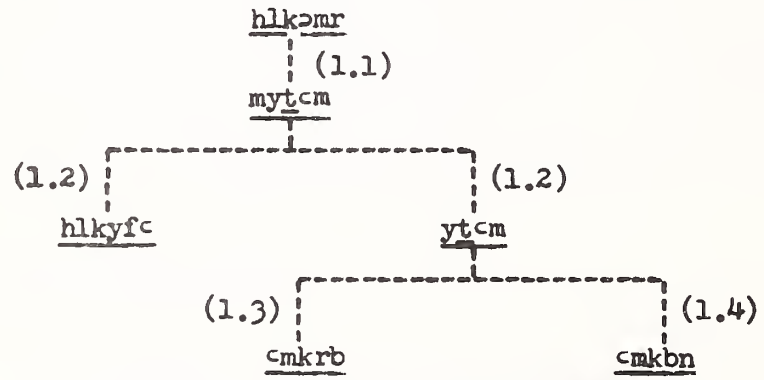
L. 1: myṯ<m, cf., e.g. JaSIMB, p. 415 A. - hlk>mr, e. g. l.c., p. 407 B. - hlkyf<, e.g. CIH 513/1.

L. 2: yṯ<m, e.g. Ja 2855/13 (see below).

L. 3: <mkrb, cf., e.g. JaSIMB, p. 411 A.

L. 4: <mkbn: for the second element of this new theophoric name, cf. the personal names kbn in Tham Eut 147 (cf. JaMAR, V, p. 137) and kbnn in Tham Hu 287 (cf. l.c.) and in Saf (cf. BiOr, 28 [1971], p. 28 A). The expression dhll could not be engraved at the end of the line because of the roughness of the place.

The genealogical tree of the text may be presented as follows:



Ja 2848 ak: a long line running immediately below text aj; Gl 1755 + 1692 (cf. JaLOS, pp. 96-97 and 90-91, and pl. 1); cf. tracing in pl. 10 O + 11 P and (12 S and 13 U).

/b<ṯtr/bn/ṣbḥrm/dhll/>bkrb/syln/bn/b<ṯtr/dhll/mwd/krb>l

Biᶜattar, son of Ṣabaḥrâm, he of (the tribe) Halil. ᵓAbkarib [of the family] Saylân, son of Biᶜattar, he of (the tribe) Halil, friend of Karibᵓil.

Cf. also LuGMSE, pp. 47, 80, 84, and WiUIK, pp. 12-14.

syln, known only in ᵓAwsânite RÊS 3886 and Qat RÊS 3902, n° 76. - For the pedigree, see below, the commentary on text ar.

Ja 2848 aL: a boustrophedon text below the end of text aj/1 and to the left of text aj/2-4; Gl 1756 (cf. JaLOS, pp. 97-102 and pl. 1); cf. tracing in pl. 11 P.

1 ←— /bᶜttr/bn/ᵓlqwm
2 —→ dhll/wddᵓl/bn/bᶜ
3 ←— ttr/bn/ᵓlqwm/dhll/

1 Biᶜattar, son of ᵓIlqawam,
2 he of (the tribe) Halil. Waddâdᵓil, son of Bi-
3 ᶜattar, son of ᵓIlqawam, he of (the tribe) Halil.

Cf. also LuGMSE, pp. 36, 46, 47, and WiUIK, pp. 9, 15 and 40. - For the pedigree, see below, the commentary on Ja 2849 b.

am: below text af; Gl 1766 aa (cf. JaLOS, p. 384 and pl. 2); cf. tracing in pl. 12 S and (12 Q).

hytᶜᵓl/bn/ 1 Huyataᶜᵓil, son of
šrshmw/dhll 2 Šarashumû, he of (the tribe) Halil.

No mention of the text in LuGMSE; cf. WiUIK, p. 32 and note 2. - For the pedigree, see below, the commentary on text at.

an: a text engraved immediately below text am; a horizontal line separates the two inscriptions from each other; Gl 1766 (cf. JaSOL, p. 383 and pl. 2); cf. tracing in pl. 12 S.

1 ytᶜm/bn/hytᶜᵓl
2 bn/šrshmw/dhll
3 ywm/ršw/ᶜttr/dd
4 bn/tny/ᵓd

1 Yatiᶜum, son of Huyataᶜᵓil,
2 son of Šarashumû, he of (the tribe) Halil,
3 when he was the priest of ᶜAttar, Him of Dib-
4 bân, the second time.

Cf. also LuGMSE, pp. 37, 47, 48, 114 and 138; not mentioned by WiUIK.

L. 4: tny/ᵓd, cf. šltt ᵓd in CIH 366 [c] and (d) (see below); for tny, cf.,

e.g. JaSIMB, p. 451 A.
For the pedigree of the text, see below, the commentary on text at.

Ja 2848 ao: a boustrophedon text immediately to the right of, and almost perpendicular to, text an; N 21; cf. tracing in pl. 12 S and (12 R).

1 ←-- smhkrb/bn/hyt
2 --→ ʿɔl/bn/šrshmw/dh
3 ←-- /ll

1 Sumhukarib, son of Huyataʿ-
2 ɔil, son of Šarashumû, he of (the tribe) Ha-
3 lil.

smhkrb, cf., e.g. JaSIMB, p. 410 A. - For the pedigree of the text, see below, the commentary on text at.

ap: a text below and to the left of text an; N 20; cf. tracing in pl. 12 S.

yhqm/bn	1	Yahqam, son of
ɔbɔmr/bn	2	ɔAbɔamar, son of
šrshmw	3	Šarashumû,
dhll	4	he of (the tribe) Halil.

For the pedigree of the text, see below, the commentary on text at.

aq: a text below the end of text ak; Gl 1692 aa (cf. JaLOS, p. 92 and pl.1); cf. tracing in pl. 13 U and (11 P).

qwmm/bn/ṣbḥrm/dhll Qawmum, son of Ṣabḥrâm, he of (the tribe) Halil.

Cf. also LuGMSE, pp. 47, 67, 75, 83, and WiUIK, pp. 12-13. - qwmm, CIH 496/2.
For the pedigree of the text, see below, the commentary on text ar.

ar: a senestrograde text with l.3 being dextrograde, running below text aq; l. 1: Gl 1759 a + l. 2-3: Gl 1759 b + l. 4: Gl 1767 + l. 5-8: Gl 1779 (cf. JaLOS, pp. 105-106, 106-108, 108-110 and 120-123, respectively, and pl. 1); cf. tracing on pl. 13 U and (13 T).

1 Waddâdɔil [of the family] Raymân, son of ɔAbkarib, son of Ṣabaḥrâm, he of (the tribe) Halil.
2 Biʿattar, son of Waddâdɔil, son of Ṣabaḥrâm, he of (the tribe) Halil, when he was the priest of ʿAttar,
3 and has freed himself from all his houses, and ʿAttar has irrigated <Sabaɔ>, the autumn- and spring-crop, during his priestly ministry,
4 until he returns to Našqum.

5 cAmmkarib, son of Waddâdɔil, son of Ṣabaḥrâm, he of (the tribe) Halil,
6 when he was the priest of cAttar, and has freed himself from all his
7 houses, and cAttar has irrigated Sabaɔ and the community,
8 the autumn- and spring-crop.

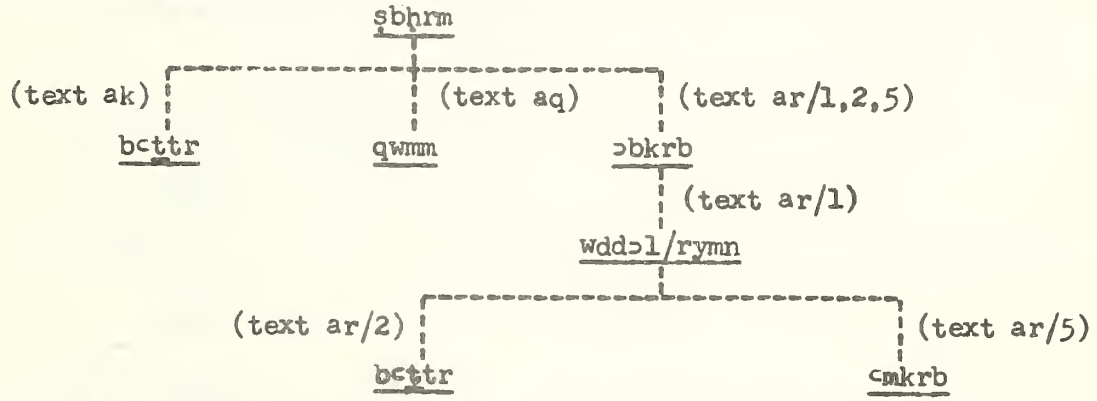
1 <-- wddɔl/rymn/bn/ɔbkrb/bn/ṣbḥrm/dhll
2 <-- bcttr/bn/wddɔl/bn/ṣbḥrm/dhll/ywm/ršw/cttr/
3 --> wfdyhw/bn/kl/ɔbythw/wsqy/cttr/<sbɔ>/hrf/wdtɔ/bršwthw/
4 <-- ln/yḥwr/cd,yr/nšqm/
5 <-- cmkrb/bn/wddɔl/bn/ṣbḥrm/dhll/
6 <-- ywm/ršw/cttr/wfdyhw/bn/kl/ɔby
7 <-- thw/wsqy/cttr/sbɔ/wgw(m)
8 <-- hrf/wdtɔ

Cf. also LuGMSE, pp. 46, 48, 67, 75, 138, 146, and WiUIK, pp. 12-13 and 21-24.

L. 3: all the sqy- phrases of this collection mention sbɔ immediately after cttr (cf. texts L/4-5, w/2-3, ad/3-4, ah/2-4 and ar/7-8), except text ay/4, where sbɔ is reported after hrf/wdtɔ. It may, thus be assumed that sbɔ was forgotten by the engraver after cttr.

L. 4: ln, cf., e.g. JaSIMB, p. 439 B. - yḥwr, RES 3945/16. - nšqm, cf.,e.g. JaSIMB, p. 416 B.

The name ṣbḥrm is a personal name because it is found as the 2nd and 3rd name of an identity card (cf.,respectively, texts ak, aq and ar/1,2,5), exactly as bḥrm (cf., respectively, texts as/1,2 and 3). Therefore, the pedigree of texts ak, aq and ar may be presented as follows:



Ja 2848 as: below and aslant to text ap, and below and to the right of text ar; l. 1-3: Gl 1754 + l. 4: Gl 1754 aa/1 (cf. JaLOS, pp. 92-95 and 95-96 and pl. 1); cf. tracing in pl. 13 T and (12 S and 13 U).

1 cmšfq/bn/bḥrm/dhll
2 cmchr/bn/bḥrm/dhll

3 ᶜmkrb/bn/ᶜmšfq/dhll

4 ᶜmyrm/bn/ᶜmᶜhr/bn/bḥrm/dhll

1 ᶜAmmšafaq, son of Baḥrum, he of (the tribe) Halil.

2 ᶜAmmᶜahar, son of Baḥrum, he of (the tribe) Halil.

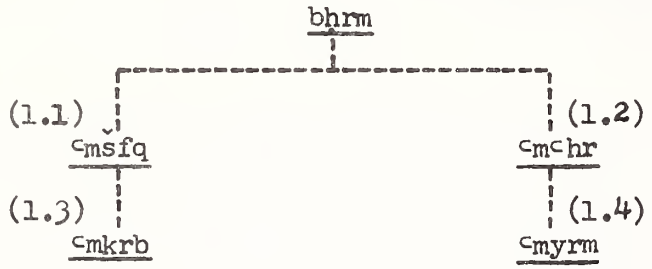
3 ᶜAmmkarib, son of ᶜAmmšafaq, he of (the tribe) Halil.

4 ᶜUmayrum, son of ᶜAmmᶜahar, son of Baḥrum, he of (the tribe) Halil.

Cf. also LuGMSE, pp. 36, 41, 47, 67, 72, 73, 75, 83-84, and WiUIK, p. 14.

bḥrm is a personal name, contrary to W.W. Müller (cf. AION, 34 [1974], p. 419), who holds it for a clan name.

The pedigree of the text may be presented as follows:



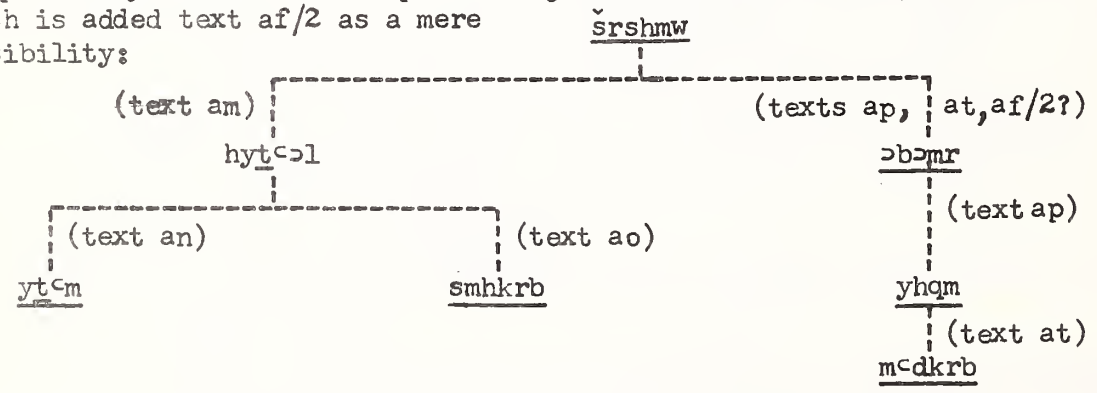
Ja 2848 at: immediately below text as; Gl 1754 aa/2 (cf. JaLOS, pp. 95-96 and pl. 1); cf. tracing in pl. 13 T.

mᶜdkrb/bn/yhqm/bn/šrshmw/dhll

Maᶜadkarib, son of Yahqam, son of Šarashumū, he of (the tribe) Halil.

Cf. also LuGMSE, pp. 72-73, 138 and 146; no mention in WiUIK.

The proximity of texts am - ap and at justifies the following pedigree, to which is added text af/2 as a mere possibility:



au: approximately 1 m. below text at; N 22; cf. tracing in pl. 13 T.

smᶜ/bn/qᶜn/dhll/ Samîᶜ, son of Qaᶜan, he of (the tribe) Halil.

smᶜ, e.g. RÊS 5094/5. - qᶜn, Qat Ja 2421/2.

av: a badly damaged inscription about 2 m. east of text au and 55 cm. west of

text ax; N 23; cf. tracing in pl. 14 V.

⌞hrwˌḥmlk/mkšb/...	1	Harawḥmalik [of the family] Makšûb ...
hw/ᶜrrt/brɔs/rfḥm...	2	his ... ᶜArrârat at the top of Rawfḥam...
....n/ .t⌟ ...r...	3	
.../...	4	

hrwḥmlk, a new name; cf., e.g. hrwḥɔl in JaSIMB, p. 413 B. - mkšb, cf. Liḥ JaL 169 L. - ᶜrrt, cf. the noun, e.g. in RÉS 4904/2. - brɔs, cf. Moretti 1/4. - rfḥm...: for the first element, cf., e.g.rfɔnthw in Iryani 34/4 (see below, appendix n° 5).

Ja 2848 aw: a graffito below, to the left of, and aslant to, text av; N 24; cf. tracing in pl. 14 V.

šlwlḥy/dhll Šalawlaḥay, he of (the tribe) Halil.

šlwlḥy: for the first element of this new name, cf., e.g. the place name dt/šlwm in RÉS 4514/3.

ax: a boustrophedon text 55 cm. below text av; CIH 967 (cf. JaSOL, p. 366); cf. tracing in pl. 14 V.

1 ⟵ ᶜmšfq/bn/ᶜmkrb/bn/ḥzfrm/dhll/

2 ⟶ mwd/ydᶜɔl/wytᶜɔmr/wkrbɔl/ywm/r

3 ⟵ šw/ᶜttr/ddbn/wfdyhw/bn/kl/ɔbyt

4 ⟶ hw/wsqy/hrf/wdtɔ/sbɔ/wgwm/šbᶜm

1 ᶜAmmšafaq, son of ᶜAmmkarib, of (the clan) Ḥazfarum, he of (the tribe) Halil,

2 friend of Yadaᶜɔil and of Yataᶜɔamar and of Karibɔil, when he was the

3 priest of ᶜAttar, Him of Dibbân, and has freed himself from all his

4 houses, and [ᶜAttar] has satiatively irrigated the autumn- and spring-crop, Sabaɔ and the community.

Cf. also LuGMSE, pp. 20 and 23; not mentioned in WiUIK. - There is no symbol to the right of the text. - A vertical section of the text has been damaged in the second third of the lines.

SECOND SERIES: on the nearby boulder: Ja 2849.

Ja 2849 a: in the western section of the upper side of the boulder; N 25; cf. tracing in pl. 14.

Design	Design
msᶜd	Musaᶜad.

The design is composed of a central vertical line; to the left a triangular-fork h the upper right corner of which is connected with the preceding line; to the right a design which resembles the right half of the design of Ja 2860 c. - msᶜd, e.g. Ja 2772 ac/2.

Ja 2849 b: a boustrophedon text engraved immediately below the preceding name; Gl 1708 (cf. JaLOS, pp. 100-101, and tracing in JaSOL, pl. 1); cf. tracing in pl. 14 V.

←	ʾlqwm/bn/yqd	1	ʾIlqawam, son of Yaqad-
→	mʾl/dhll/bʿttr/	2	amʾil, he of (the tribe) Halil. Biʿattar,
←	bn/ʾlqwm/dhll/	3	son of ʾIlqawam, he of (the tribe) Halil.

Cf. also LuGMSE, pp. 36, 46-47 and 80; not mentioned in WiUIK. - The present text and Ja 2848 aL have three features in common, viz. the boustrophedon set-up of the text, the shortness of the lines, and the pedigree bʿttr/bn/ʾlqwm, which is repeated twice in the first text. The pedigree of the two texts may be presented as follows:

yqdmʾl
(Ja 2849 b/1-2)
ʾlqwm
(Ja 2848 aL/1,2-3; 2849 b/2-3)
bʿttr
(Ja 2848 aL/2-3)
wddʾl

II - a l - M a s â j i d.

The ancient temple of al-Masâjid is located about 29 kil. southwest of Mârib, and the ride takes about 1 hour.

E. Glaser visited the site in 1888 and brought back the paper squeezes of the two texts, RÉS 3949 and 3950, which commemorate the building of the temple, whose name is Maᶜrabum, and of its enclosure wall, respectively. The two inscriptions were engraved by Yadaᶜ-il Dariḥ, son of Sumhyᶜalay, the great builder of the enclosure wall of ᵓAwwâm near Mârib, and of both the temple of Ṣirwâḥ in Ḥawlân, and its enclosure wall.

Of special interest is the fact that the construction of the enclosure wall of the temple is connected with a historical fact which has nothing to do with a cultual act or activity, but simply is a territorial acquisition, viz. ywm/ᶜsy/yšqr/wᵓdhbh (RÉS 3950) "when he [:Yadaᶜ-il Dariḥ] acquired Yašqur and its irrigated lands." LuYDS (p. 5) translates the pericope as follows: "le jour où il fit ériger Yašqur et ses terres d'arrosage." This translation is based upon the confusion of the two verbs ᶜsy and ᶜsᵓ. In my opinion, Yašqur was the name of the important wâdî which runs immediately south of the temple itself. The name yšqr is not to be found in the text commemorating the building of the temple itself, it is true. However, the building of such a large temple so far away from the capital can hardly be conceived without the protection of an enclosure wall. In my opinion, the pericopes of the two texts are complementary of each other: the addition of the large wâdî and its irrigated lands (RÉS 3950) was a part of the unification process (cf. ywm/hwṣt/kl of RÉS 3949) of the mukarrib, and the building of both the temple and its enclosure wall definitely sealed the new territorial acquisition.

The most detailed documentation on the temple was collected by A. Fakhry in 1959 (cf. also note 2 of my commentary on Ja 2225), and the latter's plan of the temple is reproduced by A. Grohmann in Arabien (Munich, 1963, p. 165, fig. 54 a). The photograph on pl. 29 of LuGMSE (p. 159) was taken from a point located about the center of the long western wall and shows the second half of the long eastern wall and more than the eastern half of the entrance area. At the present time, nothing of the ancient temple is left over; only remain three sections of the enclosure wall; cf. tracing in pl. 15.

The main characteristic of the enclosure wall is not recorded in A. Fakhry's plan, viz. the northern section is crenelated, as the enclosure wall of Berâqiš (cf. the photographs of FaAJY, III, pl. 52 and 56) and of Ṣirwâḥ in Ḥawlân (see below); four buttresses flank the northern side of that section of the wall. The measurements of the eastern buttress were taken, but those of the three others were not because of the great amount of debris accumulated around them.

The length of the long southeastern section of the wall and of the short northeastern section is 105.10 and 41.17 m., respectively. The door

is located 7.25 m. north of the center of the long southeastern section, instead of in its center, as shown in A. Fakhry's plan. The bottom of the door is 73 cm. above the debris and its present height is 2.82 m. The present height of the enclosure wall immediately southwest of the northern bastion is 4.90 m. above ground level.

The southwestern section of the wall containing the two gates as well as the columns outside the gates and inside the northern half of the site have disappeared. The place of the southwestern wall is in shambles with gaping holes in the northwestern corner and the center where the columns used to stand. During the past years, the site has become a querry, and the fresh tracks of wide tires north of the enclosure wall indicate that heavy trucks are still going there at the present time to pick up stones.

It is one of those recent plunders that brought to light two beautiful twin tables. One of them ended up in the Art Museum of Princeton University and was published in 1972 as Ja 2225. The other, labeled here Ja 2850, belongs to the private collection of Mr. Abdulqawî H.al-Ḥumayqânî of al-Ḥuḍaydah, who told me that his antiquity had been picked up at al-Masâjid; this information confirms my argumentation on the origin of Ja 2225. The two tables and their texts are identical, except for the name of the person offered to the moon god ʾIlumquh. This man is called ybḥrʾl " Yabḥarʾil" in Ja 2850, who is also the first name of the author of RES 4813/1 (see above, p. 34).

Here follow the details on AHA 1: Ja 2850: a slightly bleuish alabaster table; 73.2 x 51 cm. [in Ja 2225: 70.8 x 52.5 cm.]; upper side: width of the rim: 2.1 cm.; and depth of the cavity: 0.4 cm.; letter height: 4.6 cm.; height of the lateral sides: 5.6 (in the center) and 8.1 cm. (at both extremities).

ʾlṣdq/bn/ḥnmʿtt/dḥfry/hqny/ʾlmq
h/ybḥrʾl/bʿttr/wb/ʾlmqh w
b/dt/ḥmym/wb/dt/bʿdn/wb/krbʾl

ʾIlṣadiq, son of Ḥannânʿatat, he of (the clan) Ḥafray, has dedicated to ʾIlumquh Yabḥarʾil. By ʿAttar and by ʾIlumquh and by Dât-Ḥimyâm and by Dât-Baʿdân and by Karibʾil.

The word divider after the second mention of ʾlmqh was forgotten. Two minor differences with Ja 2225 are that the two sections of the names of the sun goddess are not separated from each other in Ja 2225.

III - Ṣirwâḥ in Ḥawlân.

The abundant photographic documentation published by FaAJY, III, pl. 1-12 and 14-20, shows the beauty and magnitude of the ruins of ancient Ṣirwâḥ, which was also celebrated in early Islamic time. The coordinates of Ṣirwâḥ in Ḥawlân are 15° 27' E - 45° 20.25' N on YARNA, sheet 5.

The most important parts of the extensive field are (1) the temple dedicated to ʾIlumquh, which is characterized by a semi-circular apse and was built by the famous Yadaʿʾil Dariḥ, the builder of the wall of ʾAwwâm and of Maʿrabum at al-Masâjid, (2) "ʿArs Bilqîs" ("Dār Bilqeis" in FaAJY, I, e.g. p. 32, and "Dār Bilqīs" in HöISH's pl. 1), (3) the group of eight granit pillars with an old temple, and (4) some pillars northeast of the main temple. The enclosure wall of the city was crenelated, as the northern section of the enclosure wall of Maʿrabum at al-Masâjid.

The whole complex immediately west of the main temple and the enclosure wall of the ancient city have suffered extensively during the war. The whole complex referred to above was inhabited for almost four years by Egyptian soldiers who "adapted" the buildings to their needs. For example, the small room south of the huge stone with RÊS 3945 (on the northern side; cf. FaAJY, III, pl. 8 [not "XIII," as in I, p. 33] and 9 A) and 3946 (on the southern side), which was "a stable for the animals of one of the inhabitants" at the time of FaAJY's visit (cf. I, p. 33), was used as a kitchen by the soldiers who kept a large open fire going on days after days. RÊS 3946 was covered by at least 1.5 cm. of ashes, and alongside the bottom of the stone, there was a pack of ashes of about 30 cm. deep and 50 cm. wide. The text has been greatly damaged by the fire. The upper half of RÊS 3945 has also suffered greatly and especially the left end because it was unprotected; the lower half of the text is in the ground. The whole site has not been inhabited since the departure of the Egyptian soldiers and is now the property of three natives living in the small village of Ṣirwâḥ.

1 - Notes on HöISH.

Before dealing with the inscriptions recorded in my notebook and which I had time to photograph during the hour I was able to spend in Ṣirwâḥ, it seems advisable to introduce the reader to HöISH because most of those texts are studied in that publication, which is the latest in date of the studies devoted to the inscriptions of Ṣirwâḥ in Ḥawlân. Here follows a series of ten examples illustrating that the accuracy of the information and the thoroughness of the investigation can hardly be ascribed to HöISH.

- a - H. von Wissmann's sketch of the site reproduced in pl. 1 has already been published in HöVRA, p. 322. This detail of information is not given

by the author on p. 4. More importantly, the author does not point out that the second printing of the sketch contains an additional small building represented by a square in stippling above "baʿl ʾAwʿal," viz. 1.4 cm. east-northeast of the center of the sketch.

- b - Before repeating FaAJY's statement according to which the original stone of Fakhry (7) is 115 cm. long (cf. FaAJY, I, p. 41), HöISH (p. 5) states that the length of Gl A 434 b is "nur etwa 70 cm."

(1) Any person handling a squeeze should at the very least be able to take the accurate measurements of that squeeze. The author's remark that "die Messungen nach den Abklatschen, speziell solchen aus Papier, immer etwas ungenau und schwankend sind"(p. 8, note 11) has nothing to do with the necessity of taking those measurements accurately. If those measurements do not exactly correspond to those of the original, it is because the paper squeeze was not made with the proper attention or was later damaged or flattened as a consequence of a mishandling, such as the piling of paper squeezes on top of each other. If,however, HöISH's remark means that, as a general rule, the measurements taken from the squeezes of the E. Glaser collection must be considered approximative, viz.with a few millimeters margin, the remark amounts to breaking open a door already wide open.

(2) The photograph of the squeeze A 434 b is printed in pl. 3, top. Thanks to the small scale added by myself to the squeeze before taking the photograph,the length of the squeeze can be taken, viz. 66.5 (top), 66.8 (center, in the axis of n) and 67 cm. (bottom). Compared with the preceding figures, "etwa 70 cm." is certainly "etwas ungenau."

(3) FaAJY's measurement of "115"cm. is repeated by the author without any remark or comment. Yet, A 434 b covers bn/smhʿ and about 1.5 cm. of the stone to the left of bn. It is, thus, immediately obvious - but HöISH did not seem to have seen it - that the length of 115 cm. is erroneous because the remaining rḥ/ would measure 48.2 cm.; viz. 115 - 66.8 ! I reported the measurements of A 434 b on my photograph of the original; the length of the stone is 94.1 cm. The error of the figure "115" is confirmed by the following fact. The proportion between the length and the height of the stone is, on the basis of FaAJY's figures, 115: 26 = 4.42. On my photograph of the original stone, the same proportion is 23.8: 6.6 = 3.6. FaAJY's width of the stone is 26 cm., that is true because 94.1 (the length of the stone) : 3.6 = 26.1 cm.

(4) The preceding information further contradicts FaAJY's statement on Fakhry (1) according to which "the height of the letters being 26 cms"(cf. I, p. 33);it is the height of the stone because A 434 b shows that the letter height of the text - Fakhry (7) is a section of Fakhry (1) - is 22 cm. HöISH's explanation of FaAJY's "26 cms." is worth its weight in gold. According to the author,the letter height of CIH 366 is " ± 23 cm" (p. 8) but "Fakhry gibt für CIH 366 eine Buchstabenhöhe von 26 cm an. Die Differenz erklärt sich daher, dass die Messungen nach den Abklatschen, speziell solchen aus Papier, etwas ungenau und schwankend sind." (p. 8, note 11; already reproduced above). It is preposterous that an author would blame the difference of ± 3 cm. on the measurements taken from a paper squeeze. How could a paper squeeze distort the original by as much as 3.3 °/o? Even a rubber squeeze without any supporting cloth between the

rubber layers may stretch 2 or 3 mm, but not 2 or 3 cm.

- c - In connection with the identification of Gl 907 with Fakhry 17 (p. 6), HöISH notes that "Fakhrys Kopie hat den Trenner vor bn, danach keinen; das l von ydᶜ>l fehlt auch hier, am Ende hat Fakhry das h nicht mehr. Wegen des in beiden Kopien fehlenden l dürfte, ungeachtet der kleinen Unterschiede, dasselbe Original anzunehmen sein." (p. 6, note 5).

(1) HöISH misses the whole point of the question because the author refers to, and uses, Fakhry's copy exclusively, instead of the photograph of the original published in FaAJY, III, pl. 5, n° 4; this reference is already given by RyET (p. 16) and is repeated by PiPISA (p. 249). The text of Fakhry 17 reads as follows: ydᶜ>l/drḥ/bn/sm (cf. already PiPISA, p. 251, which is referred to by HöISH, p. 6, note 5). Incidentally, HöISH fails to point out that RyET restores the word divider before sm although it exists on the photograph.

(2) HöISH also failed to check Fresnel 4 which has thecorrect copy of the text; therefore, "nicht mehr" of HöISH's statement is erroneous.

(3) The only problem raised by Gl 907 is the presence of the final h. If the letter actually existed on the stone copied as Gl 907, the text cannot be identified with Fakhry 17 because the same letter exists in Fakhry 36: Gl 909. If the letter did not exist, how could an ordinary Arab working for E. Glaser have copied a letter that did not exist? The reader is not given the opportunity of checking the original copy of Gl 907 which might have been retouched by E. Glaser.

- d - The end of HöISH's commentary on Gl 1647 (p. 7) reads as follows:"Dazu Tgb. XIII b: 'Der Grösse der Schrift nach zu 1646 gehörig," with reference to note 6: "Bezüglich der Abweichungen bei den Angaben der Buchstabenhöhen siehe w.u., S. 8, Anm. 11." (see above, p. 61). E. Glaser wrote his statement in the field after seeing both Gl 1646 and 1647. Therefore, HöISH's comment on E. Glaser's statement is out of place because E. Glaser does neither give any measurement nor refer to the squeezes. Furthermore, HöISH is illogical with her basic assessment of the value of the measurements taken from paper squeezes. Since the author admits that those measurements may explain a difference of ±3 cm. (see above, p. 61), E. Glaser's statement could hardly be wrong. I submit that HöISH's comment is aimed at TsKF's statement, which reads as follows: "Buchstabenhöhe: 21.5 cm."

- e - HöISH (p. 21) publishes the copy of Gl 912 which consists only of ġylm, and the editor's comment reads as follows: "ġylm ist sonst Ortsname, doch ist ġyln ein sehr bekannter Beiname und ġyl ist im Saf. Personenname; vgl.Harding, Index, S. 460."

(1) It would have been much more useful to the reader to know that ġylm is the name of a house in Sab (e.g. CIH 660/2), but of a place in Qat (see below).

(2) Since HöISH refers to G.L. Harding's Index in relation with ġylm, it is to be assumed that the author checked G.L. Harding's entry. It is, thus,difficult to justify that the author does not rectify the seven errors concerning SA displayed by G.L. Harding. This example may be added to the numerous other cases compiled by JaMAR, II, pp. 93-150, and which makes G.L. Harding's Index completely unreliable; for A.K. Irvine's position on the subject, see below, appendix n° 5.

(3) HöISH cares to refer to Saf in connection with ġyl also. JaMAR (I, pp. 20 and 22-23) already demonstrated that the author's knowledge of Saf was more than limited. On ġyl, reference should also be made to LP 979 (cf. JaMAR, IV, p. 159 B).

- f - Note 50 of p. 27 may be summarized as follows: the proper name mwglm is attested in CIH 660. According to N. Rhodokanakis in WZKM, 43 (1936), "S. 53, Anm. 3," mwlgm must be read in RÉS 4170 and 3966. For the etymology of mwglm, cf. Ar wajila and mawjil.

(1) The number of the note in N. Rhodokanakis' paper is "2" (not 3), and the last letter of the word in RÉS 4170 is n (not m).

(2) The author fails to refer to JaMAR, I, p. 55. This omission enables the author to doom into oblivion the factsgathered in my study, and in particular (a) the palaeographic description of g and l in support of mwgl in RÉS 3966 and 4170 and (b) the mention of my etymology of mwgl which is mawjil, the same noun given by the author. The author claims that "wo ich unrecht habe, lasse ich mich gern belehren, wenn mann mir Wesentliches zu sagen hat" (p.4, note). It all apparently depends on the meaning given to "wesentlich." And even then, the author may fail to mention it; viz. with regard to Gl 1530 (p. 8), the author fails to refer to WiZGL (p. 31, note 19), who had already pointed out that the text "hat jedoch einen anderen Duktus."

- g - In JaMAR's lenghty review (cf. I, pp. 2-42) of HöVRA, the following criticism was made: "l'auteur réserve son attitude complaisante à ses favoris, comme le démontre presque chaque page de sa récente publication." (p. 3). The preceding criticism is repeated here with regard to HöISH. Here follows a double example of the author's discriminating attitude in the question of tkmt.

On p. 34, the author writes that "Wissmann, AaG, S. 12 oben sieht dagegen aus chronologischen Gründen darin das l e t z t e." The publication referred to is WiZAG printed in 1968. The opinion of tkmt "end; last," was first suggested three years before WiZAG in my volume entitled A propos des rois hadramoutiques de al-ʿUqlah (Washington, 1965, p. 37) on the basis of both philology and chronology (see above, pp. 26-27), and WiZAG does not refer to my publication. Let us finish the case of tkmtn. On the same p. 34, HöISH claims that the meaning of tkmt "ist zumindest von der sprachlichen Seite her nicht sicher anzugeben." If true, how is it possible for the author to write immediately after the preceding statement that "hrfn/tkmtn wird als 'das Jahr der Last, Bürde' oder 'das Jahr der Würde, das Ehrenjahr' erklärt." No justification of any kind is given in support of this double interpretation; instead, the reader is referred to note 69 where the author states that "in einem Schreiben ...teilte mir H. v. WISSMANN die ausführlichen etymologischen Bemerkungen mit, die W.W. MÜLLER ihm zu tkmtn gemacht hatte, in denen jedoch zum Schluss betont wird, dass aus Etymologie allein keine Entscheidung zu gewinnen ist, welches Jahr mit tkmtn bezeichnet wird." Such a note might be very important to HöISH; it actually is valueless without the publication of those so-called "ausführlichen etymologischen Bemerkungen." If their publication ever takes place, it is to be hoped that the text will take into consideration and explain WiZAG's statement according to which "wenn tkmtn das letzte (siebente) Jahr bedeutet, was nach W.W. Müller (mündl.) sprachlich gestützt werden kann" (p.

12; the same page is referred to also by HöISH who fails to point out the difference). Last, but certainly not least, HöISH translates b[hrf]n/tkmtn (her text of Gl 1533/13-14; see below, Ja 2855) as "im letzten (?) Jahr," thus, endorsing H. von Wissmann's opinion. But, then, what was the purpose of stating on the preceding page that "hrfn/tkmtn wird als 'das Jahr der Last, Bürde' oder 'das Jahr der Würde, das Ehrenjahr' erklärt." (see above).

- h - Gl 1636 (cf. HöISH, pp. 52-53, and photograph of the squeeze in pl.10 b) is a very simple text written according to a well-known formula.

(1) HöISH's commentary on the personal name hmym refers to RÉS 4181 which is ascribed to Sab most probably because of hqny. But, the origin makes it certain that the text is Ḥaḍr, and the Sab form hqny is known in Ḥaḍr texts whose origin is indisputable, such as the Caton Thompson collected unearthed during the excavations of a temple at Ḥuraydah. - The two following references should have been given by HöISH, viz. Qat AM 729 (cf. JaMAR, II, p. 120) and Sab Sa 149/1-2 (a text published by M. Höfner in 1966; cf. HöBCR, p. 49 B). hmym is also found in Gl 1721/3 (cf. HöISH, p. 68; the author reads hm... only) and is probably one of the subjects of [r]tdw.

(2) The expression ᶜbd/bn in l. 1-2 is a well-known formula (e.g. CIH 77/3) with the same meaning as ᶜbd/d (e.g. CIH 358/1), where both bn and d introduce a clan name; otherwise, the name following ᶜbd would be a personal name. Sometimes, bn is replaced by bny (e.g. CIH 722/1 and 3). HöISH simply states that "vermutlich steht bn für den Plural" (p. 53, note 108).

(3) The object of the dedication is nfshw/wmhrthw (l. 6-8). Ja 752 is the only text which defines with an absolute certainty the meaning of mhrt as "filly." HöISH claims that this translation "nicht zutreffend ist" in CIH 110, 111 and 492 (p. 52, note 106), but no reason is given in support of such a claim in CIH 110 and 111, where the only object of the dedication is mhrt. The author's reason in the case of CIH 492 is that the meaning of "wealth" is "weit passender" than that of "filly" because the text deals with the offering of the son, the daughter, all the children and the mhrt of the writer. It is a pity that the three authors of Ja 752 apparently forgot what was "weit passender" because they end their dedication as follows: "and that their lord ʾIlumquhû may continue to protect them and their camel herd" (l. 12-15), not their "Vermögen."

(4) One of the best known features of the dedicatory inscriptions is the final invocation introduced by the preposition b "by." The present text is not an exception, viz. bmrʾhw/smh[... (l. 9-10) "By his lord Sumhu[...]." Ignoring the preceding facts, HöISH translates b as "für" (p. 53) and speculates whether "für" means "stellvertretend für" or "zugunsten"!

- i - HöISH's commentary on frᶜtm, the only word of Gl 915 (pp. 23-24), reads as follows: "frᶜ ist als Personenname belegt (vgl. Harding, Index, S. 466); frᶜtm könnte davon eine hypokoristische Form sein, gebildet mit der Endung -t."

(1) Here again (see above, p. 62), the author is perfectly satisfied jotting down a reference (where "466" should be corrected to "465") without checking the contents of that reference...and here again, G.L. Harding makes two errors in his entry of frᶜ.

(2) It is difficult to understand why HöISH did not simply refer to frᶜtm of

RÉS 3946/7, which G.L. Harding's Index lists on p. 466 and where it is the name of an estate.

(3) It is also regrettable that the author does not justify the so-called hyporistic value of -t in the nominal derivation qtlt.

- j - HÖISH publishes E. Glaser's reading of Gl 1654, her own decipherment of the squeeze, which is too fragmentary to allow any translation and, finally, the photograph of the squeeze (pp. 53-54 and pl. 14 A). The author failed to identify the text with RÉS 4081, n° 107, which has been considered a fake so far. The complete reading of the text based on the photograph of the squeeze follows as Ja 2870; cf. tracing in pl. 19.

<-- 1 f/ḫywm/kdḫm/bn/ls,

--> 2 qd/ᶜbd/ᶜwšᶜly/wt

<-- 3 q/lᶜttr/šrqn/wɔl

--> 4 mqh/bn/dy/yfrqhw/bṯqt,

<-- 5 whw

1 Symbol. Ḥayûm [of the family] Kadḫum, son of Lasiq,

2 servant of ᶜAwšᶜalay, has placed his confi-

3 dence in ᶜAttar Šarqân and ɔIl-

4 umquh against him who would frighten him [: the author] during his

5 walk.

L. 1: the initial f is a symbol; cf., e.g. RÉS 4813/2 (see below and pl. 3).- ḫywm, e.g. Ja 2762 ae. - kdḫm, cf. Saf Ox 303 (cf. Orientalia, 40 [1971], p. 285).

L. 1-2: lsq, cf. Ar lasiqa "to cling to something."

L. 2: cwšcly: for the first element of this new composite name, cf. the theophoric name cwšctr in the Qat graffiti from the country of Mukéraš, the Lih theophoric name cwslh in JaL 44 b/2, and Tham cwšm in Eut 389 (cf. JaMAR, V, p. 143 A).

L. 2-3: wtq l-, cf. Ar watiqa calà "to confide in someone;" cf. also the noun wtq "firm pledge" (cf., e.g. JaSIMB, p. 435 B) and the 4th form of the verb, hwtq "to guarantee," e.g. in Fakhry 55/5.

L. 4: n of bn is senestrograde in a dextrograde line. - dy: first occurrence of the plain writing of the oblique case of the singular masculine relative pronoun. - frq, cf. Ar faraqa, 2nd form "to frighten someone;" for the 1st form, "to deliver," cf., e.g. JaSIMB, p. 446 B.

L. 4-5: qtw, cf. Ar qaṭâ (o) "to walk with slow steps;" the expression bqtwhw practically means "during his trips on foot." - L. 5 of RÉS 4081, n° 107 (cf. the facsimile in Le Muséon, 45 [1932] ,p. 309) is composed of three letters, contary to two letters in both E. Glaser's copy and HÖISH's reading.

2 - Texts commemorating the building of the temple (CIH 366 bis) and of its enclosure wall (CIH 366).

The question of the texts commemorating the building of the temple (CIH 366 bis) and of its enclosure wall (CIH 366) can hardly be definitively resolved before all the missing parts are recovered; several sections of the original texts are not yet known accurately enough to make their use in the reconstruction of the originals absolutely certain.

a - Survey of the material known so far.

Fakhry (1): Fresnel 9: Hal 50: Gl 901 (cf. HöISH, pp. 5-6).

The text is found on the northern side of the enclosure wall (cf. also HöISH, p. 6). Two partial photographs were published by PiPISA, pl. 13 a and b; the author gives the correct information on p. 249, but the legend of pl. 13 a erroneously mentions Fresnel 10, instead of Fresnel 9. For the copy, cf. FaAJY, I, p. 54. The height of the stone and the letters is, respectively, 26 and 22 cm. according to Gl A 434 b : Fakhry (7) (see above, p. 61). According to FaAJY (I, p. 33), the total length of the text is 12.55m.

Fakhry (2): Gl 902 (cf. HöISH, pp. 5-6).

The text is engraved on the 7th stone course below the crenelated frieze of the eastern apse of the enclosure wall; this side is seen on the photograph n° 4 of FaAJY, III. According to FaAJY, the length of the text is 13.70 m. (I, p. 34), and the author's copy of the text is on p. 54.

Fakhry (3): Fresnel 10: Gl 903 (cf. HöISH, p. 6).

The text is engraved on the southern side of the enclosure wall and is 5.3 m. long according to FaAJY (I, p. 34), who publishes his copy of the text on p. 54.

Fakhry (6): Fresnel 7: Hal 58: Gl 908 (cf. HöISH, p. 6).

The stone is re-used in the southern wall of the more recent building west of the entrance gate. FaAJY's photograph in III, pl. 5, n° 3, is printed upside down, as can be seen on pl. 17 B: the stone is in the 8th stone course from ground level and almost at the right extremity of the more recent wall. This reference is not made by PiPISA (p. 249), and none of the photographs is referred to by HöISH. According to FaAJY (I, p. 41, reproduced by PiPISA, l.c.), the measurements of the stone are "115 x 25 cms." On my photograph, the height of the stone and of the letters is, respectively, 26 and 19 cm. PiPISA (p. 249, note 2) points out that the initial w is missing in Hal 58, but fails to mention that the word divider after d is missing in the same copy and, therefore, repeats this last error in the transliteration of p. 249.

Fakhry (7): Hal 54; cf. Gl A 434 b (cf. HöISH, p. 5 and pl. 3 A).

The stone is inserted to the right of Fakhry (1); cf. the photograph in PiPISA, pl. 13 b'. For the height of the stone and of the letters, see above, p. 61. HöISH refers only to the copy made by FaAJY, I, p. 54.

Fakhry (8): Gl 905 (cf. HöISH, p. 6).

The stone is re-used upside down near the southern extremity of the western wall of the more recent building shown on FaAJY's plate in III,pl. 17 B. The photograph is published in PiPISA's pl. 13 e; the last word divider is missing in PiPISA, p. 249. According to FaAJY (I, p. 41, reproduced by PiPISA, p. 249), the measurements of the stone are "95 x 26 cms." According to my photograph, the stone measures 91 x 25 cm.; and the letter height is 18.5 cm. HöISH refers only to the copy made by FaAJY, I, p. 54.

Fakhry (11): no photograph is available.

According to FaAJY (I, p. 41), the stone measures "80 x 28 cms.," and his copy is reproduced on p. 53.

Fakhry (12): Fresnel 5: Hal 59: Gl 923 (: 898: 906; cf. HöISH, p. 6 and note 4, where "(8)" in l.2 must be corrected to "(12)").

PiPISA (p. 249) does not refer to the two photographs of FaAJY's III, pl. 17 B and 18 (right half of the text), but publishes another photograph. As usual, HöISH does not refer to any photograph. In FaAJY's III,pl. 17 B, the stone is located 1 1/2 stone courses below Fakhry (6) and at the left (western) extremity of the wall.
In spite of the Geukens photograph, PiPISA's two transliterations of the text are inaccurate, viz. ʾlmqh/wb/dt/ḥmym/ on p. 249,and

lmqh/wb/dt/ḥmym on p. 251.

In note 1, this author remarks that "ʾ manque dans Hal." Would the author have accurately reproduced the first letter as ⌜ʾ, there would not be any discrepancy between pp. 249 and 251. Furthermore, there is no word divider after dt; and the word divider exists after ḥmym.
According to HöISH (note 4), Gl 923 is identical with Fakhry (12), which is correct. It is, thus, strange that the author would choose to reproduce the transliteration of an inaccurate copy, Gl 906, as the text, rather than that of the accurate copy, Gl 923.
According to FaAJY (I, p. 42, repeated by PiPISA, p. 249), the measurements of the stone are "115 x 26 cms." The measurements taken from my photograph are 97.5 x 27 cm., and the letter height is 20 cm.

Fakhry 17: Fresnel 4: Gl 907 (cf. HöISH, p. 6).

The stone is re-used upside down in the southern wall of the more recent building west of the entrance gate (cf. the photograph in FaAJY, III, pl. 17 B) and, more precisely, in the center of the wall and in the same stone course, but to the right, of Fakhry (12). This reference is not given by PiPISA (p. 249). FaAJY's photograph of the stone (III, pl. 5, n° 4) is printed upside down. None of the two photographs is referred to by HöISH. According to FaAJY (I, p. 42, reproduced by RyET, p. 16, and PiPISA, p.249), the measurements of the stone are 98 x 26 cm. On my photograph of the stone, they are 99.5 x 27 cm., and the letter height is 19 cm.

Fakhry 18 was re-used upside down eleven stone courses above the space separating Fakhry (12) and 17, as shown by FaAJY's photograph in III, pl. 17 B. The identification was not made by either PiPISA (p. 249) or HöISH, who does not refer to any photograph. The upper right section of the wall shown on that photograph, where the wall is sunk in, most probably collapsed

by itself; it is now filled up with ordinary stones, among which are a few hewn stones. I did not see the text Fakhry 18, but it could very well be one of the few hewn stones re-used after the collapse; if it is the case, the stone was turned around and the text is inside the wall.
According to FaAJY (I, p. 42 and RyET, p. 16; repeated by PiPISA, p. 249), the stone measures "45 x 26 cms."

Fakhry 19, cf. FaAJY (I, p. 42, RyET, p. 16, and repeated by PiPISA, p. 249): the measurements of the stone are 46 x 26 cm.

Fakhry 20, cf. FaAJY (I, p. 42, RyET, p. 17, and repeated by PiPISA, p.249): the measurements of the stone are 57 x 26 cm.

Fakhry 23: Hal 56: the stone is re-used upside down inside the building and to the right of the entrance gate (cf. the photograph in FaAJY, III, pl. 5, n° 1). According to the same author (I, p. 44), the stone measures "83 x 27 cms.;" thus, the proportion is 3:07. FaAJY's measurements are repeated by both RyET (p. 17) and PiPISA (p. 249). The height given by FaAJY was taken in the right section of the stone, whose upper part was re-cut before being re-used, as clearly shown by the published photograph. On my photograph, the same proportion with the height measurement taken in the right section is 3.055 (viz. 22: 7.2), but is 2.82 if the height is taken in the left section (viz. 22: 7.8). The section of a stone which has been re-cut before being used again is not the right place to take the measurement of the stone. The normal height of the stone is 28.10(83: 3.055), instead of 26 and, therefore, the letter height is 22.5 cm.

Fakhry 26, cf. FaAJY, I, p. 45, repeated by RyET, p. 18, and PiPISA, p.249. Here again, FaAJY, I, gives the measurements of "this inscription," although his figures are those of the stone, viz. 102 x 28 cm.

Fakhry 36: Hal 60: Gl 909 (cf. HöISH, p. 7).

The stone is re-used in the wall shown on the photograph of FaAJY, III, pl. 17 B; it is standing on the lower edge of its front side which is resting against a triangular stone, in the lower right corner of the more recent wall and, therefore, five stone courses below Fakhry (6). On the photograph, most of the front section of the upper side of the stone is in the sun light, and the rest is in the shade. The aslant position of the stone distorts all measurements taken from my photograph.
According to FaAJY (I, p. 49, and RyET, p. 16, repeated by PiPISA, p. 249), the measurements of the stone are "54 x 26 cms."

Geukens A, B and C, cf. the photographs in PiPISA, pl. 13 c, d and d'.

No measurement is available (cf. PiPISA, p. 249); but "2" and "3" are also used instead of B and C on p. 251, respectively, lower half and upper half.

Gl 1646 (cf. TsKF, p. 23, and HöISH, p. 7 and pl. 3 B).

As suggested by HöISH, b was followed by the divine name ʿttr. TsKF gives the letter height as 22 cm.; this information is confirmed by HöISH's photograph. The stone height is difficult to take on the photograph because the upper and lower edges appear to be rounded. HöISH makes no attempt to

incorporate this text in any of the copies of either CIH 366 or CIH 366 bis.

Gl 1647 (cf. TsKF, p. 23, and HöISH, p. 7): no photograph is available.

According to TsKF, the letter height is 21.5 cm.; for HöISH's remark, see above, p. 63. Cf. also the last remark on Gl 1646 (see above, pp. 69-70).

Gl 1677 (cf. HöISH, pp. 7-8, and photograph of Gl A 564 b in pl. 4 A).

The letter height is 22 cm.; according to the editor, it is "± 23 cm." The stone height is 26.5 cm. The editor reads d at the end; this letter does not exist on Gl A 564 b. Cf. also the last remark on Gl 1646 (see above, pp. 69-70).

b - The quadruplet of CIH 366.

There were, in my opinion, only four copies of CIH 366, the text commemorating the building of the enclosure wall around the temple, one copy on each of the four cardinal points of the wall, viz.

a, a complete text, still is on the northern wall;
b, the second complete text and the only one undisturbed, still is on the eastern wall;
c is a fragmentary text whose beginning still is on the southern wall;
d, the second fragmentary text; its original place was on the western wall of the enclosure. That section of the wall has been demolished and rebuilt, and the sections of the original text were scattered all around.

a: Fakhry (1) + (7).
b: Fakhry (2).
c: Fakhry (3) + (11) + . + (8) + (6) + 18 + (12) + ...

Double Symbol/ydᶜ>l/drḥ/bn/smhᶜly/mkrb/sb>/gn>/byt/>lmqh/ywm/hᶜ/ Fakhry (3) + Fakhry (11) ḥrmtm/šl

[tt>d/whwṣt/kl/] Fakhry (8) gwm/d>lm/wšymm/ Fakhry (6) wd/ḥblm/wḥmrm/bᶜt Fakhry 18 tr/wb/> Fakhry (12) lmqh/wb/

dtḥmym/ Double [wb/ᶜttršymm/Symbol]

d: Fakhry 23 + . + 26 + . + Gl 1677 + . + Geukens A + . + Gl 1646 + . + Fakhry 20 + .

Double Symbol/ydᶜ>l/d Fakhry 23 [rḥ/bn/smhᶜly/mkrb/sb] Fakhry 26 >/gn>/byt/>l [mqh/ywm/hᶜ/ḥ]

rmtm/šltt> Gl 1677 [d/whwṣt/kl/gwm/d>lm/wšymm] GeukensA wd/ḥblm/ [w] Gl 1646 ḥmrm/b [ᶜt]

tr/wb/> Fakhry 20 [lmqh/wb/dtḥmym/wb/ᶜttršymm/ Double Symbol]

Translation of the complete text:

Double symbol. Yadaᶜ∂il Dariḥ, son of Sumuᶜalay, unifier of Saba∂, has built the enclosure wall of the temple of ∂Ilumquh, when he erected three inviolable buildings and has established a whole community [united] by a god and a patron and by a pact and a [secret] treaty. By ᶜAttar and by ∂Ilumquh and by Dât-Ḥimyâm and by ᶜAttar Šaymum. Double symbol.

c - The duplicates of CIH 366 bis.

At the present time, only six fragments belonging to two copies of CIH 366 bis are known. Such a fact does not exclude that there might have been more than two examples of the inscription.

a: . + Fakhry 17 + 36 + . + Geukens C + . + Geukens B + . + Fakhry 19 + .

Fakhry 17 | Fakhry 36 | Geukens C

[Double symbol/]ydᶜ∂l/ḏrḥ/bn/smʰᶜly/mkr[b/sb]ʾ/bny/byt/∂lmqh/ywm/

Geukens B | Fakh 19--

[ḏbḥ/ᶜttr/dd]bn/whwṯt/kl/gwm/d∂l[m/]wšym[m/wḏ/ḥblm/whmrm/bᶜttr/wb/hwbs/wb/∂lmqh Double symbol]

b: Gl 1647 + . : Double symbol /y[dᶜ∂l/ -

Translation of the text:

Double symbol. Yadaᶜ∂il Dariḥ, son of Sumhuᶜalay, unifier of Saba∂, has built the temple of ∂Ilumquh, when he has offered sacrifices to ᶜAttar, Him of Dibbân, and has established a whole community united by a god and a patron and by a pact and a [secret] treaty. By ᶜAttar and by Hawbas and by ∂Ilumquh. Double symbol.

d - Justification of the preceding composition of the texts.

CIH 366 c . - The choice of the five fragments used in the partial restoration of the last two-thirds of this copy is based upon three criteria: (1) the letter height is 19/20 cm. The same measurement is 22 cm. in text a (see above, p. 67);

(2) the stone height is 26/27 cm.; and

(3) the letter spacing is normal.

A special note is necessary on Fakhry 18 and 20. Both stones show the same complex of letters, viz. tr/wb/∂. However, the length of the stones is different, viz. 48 and 57 cm. Even if these figures are not accurate, they nevertheless manifest a real difference which can hardly be explained otherwise than by a different setup of the letters, normal and wide, respectively.

CIH 366 d . - The criteria upon which the six fragments were choosen are

these: (1) the setup of the letters is wide;
(2) the stone height is 27/28 cm.; and
(3) the letter height is 22/23 cm.

CIH 366 bis a . - The three criteria used in the present case are these:
(1) the setup of the letters is narrow;
(2) the stone height is 25/26 cm.; and
(3) the letter height is 19/20 cm.

● - The restoration of CIH 366 bis.

The center and the last fifth of CIH 366 bis are restored on the basis of RÊS 3624 and the onomastic lists Ja 2848 and 2849.

If my understanding of yšqr of RÊS 3950 is correct (see above, p. 59), it is, then, logical to assume that the region of al-Masâjid became a part of the Sab state before the region of Ṣirwâḥ and that the temple of al-Masâjid was built before that of Ṣirwâḥ. Then, the summary of the texts relating to these temples may be presented according to the following chronological schema:

	bny	gnʾ
Mârib	?	RÊS 3624: gnʾ/ʾwm/byt/ʾlmqh ywm/dbḥ/ʿttr/ whwṣt/kl/-
al-Masâjid	RÊS 3949: bny/mʿrbm/byt/ʾlmqh ywm/hwṣt/kl/-	RÊS 3950: gnʾ/mʿrbm/byt/ʾlmqh ywm/ʿsy/yšqr/-
Ṣirwâḥ	CIH 366 bis: bny/byt/ʾlmqh ywm/[dbḥ/- whwṣt/kl/	CIH 366: gnʾ/byt/ʾlmqh ywm/hʿ/ḫrmtm whwṣt/kl/-

The composition of RÊS 3624 and CIH 366 is identical, viz. the main statement at the occasion of some activity (either religious or profane) and the repetition of the unification formula. This parallel seems to justify the restoration of ywm/dbḥ/ʿttr/dd in CIH 366 bis, which was engraved shortly before CIH 366. The restoration of the verb ʾlm instead of dbḥ suggested by LuGMSE (p. 167, followed by J. Ryckmans, in Symbolae...Böhl dedicatae, Leiden, 1973, pp. 328-329 and note 13) is unjustified because the expression ywm/ʾlm is known only as the first part of a diptych (see below, appendix n° 2, the commentary on Ga 85) and the second element is missing here.

The parallel mentioned above seems also to justify the restoration of the final invocation of RÊS 3624 at the end of CIH 366 bis. E. Glaser's statement, according to which "vor ʾlmqh Lücke von ca. 12 Buchstaben" (cf. RhSLG, II, p. 11) justifies RhSLG's restoration of bʿttr/wb/hwbs/wb/.

The main difference between the Ṣirwâḥ texts and those of ʾAwwâm and al-Masâjid is that the name of temple is not mentioned, and the characteristic of the two texts from al-Masâjid is that they have only one peric-

ope introduced by ywm.

f - Commentary on CIH 366 and 366 bis.

1 - The expressions bny/byt and gnʾ/byt are very often understood by the authors as having the same meaning, viz. the mention of the building of the temple, although the second presupposes the existence of the temple itself. The inscription commemorating the building of ʾAwwâm has not been recovered so far; RÉS 3624 commemorates the building of the enclosure wall. Yet, authors, such as H. von Wissmann - M. Höfner, Beiträge zur historischen Geographie des vorislamischen Südarabien (Wiesbaden, 1953, p. 28), HöVRA (p. 320), WiZGL (p. 262) and very recently WiUIK (p. 33), repeatedly interpret gnʾ/ʾwm/byt/ʾlmqh of RÉS 3624 as if it were bny/ʾwm/byt/ʾlmqh.LuYDS correctly points out the difference between the two expressions on p. 2, only to forget it on the very next page where "édification de temples" is followed by the reference to the texts mentioning both expressions.

Obviously enough, the remark made on al-Masâjid (see above, p. 59) is valid here also and, therefore, Yadaʿʾil Darih, the builder of the enclosure wall, was also the builder of the temple inside the wall. But, as stated above, gnʾ is not bny, and the text with bny still remains unknown as far as ʾAwwâm is concerned.

2 - hʿ/ḥrmtm/šlttʾd of CIS 366.

In JRAS, October, 1956, I devoted pp. 148-149 to the study of the verb h(y)ʿ and concluded that both the verb h(y)ʿ and the noun mhyʿ refer only to a heavy construction, contrary to RhSLG, II, p. 14.

a - Without any reference to my study in JRAS, LuYDS claims, in relation with CIH 439/2, that "hyʿ signifie 'enduire d'aromates'" (p. 6) with reference to note 25 (p. 14) where the author states that "dans la langue des arabes du Nord hyʿ signifie 'se répandre, déborder, s'étaler, badigeonner - - Biberstein-Kazimirski..." and refers to N. Rhodokanakis (cf. Altsüdarabische Texte, I, Vienna, 1927, p. 83, note 7), who translates mhyʿ/lqz as "auf dem Räucheraltar."

(1) JaSIMB (p. 144 B) already pointed out that LuYDS misuses Biberstein-Kazimirski. The meaning "se répandre" is the 3rd one of the 1st form; "déborder, s'étaler, badigeonner" do not exist at the given reference, except for "s'étaler" which may correspond to "s'étendre" (5th form).

(2) The active verb "badigeonner" is created to suit the author's preconceived idea and make his translation possible.

(3) LuYDS also invents the object which should be "coated" and, finally, he replaces "enduire" by "il mit sur l'autel."

b - Without any reference to my study in JRAS, LuYDS or N. Rhodokanakis, W.W. Müller translates mhyʿ of the same CIH 439/2 as "(Räucher-)Altar" (cf. WiZAG, p. 57), which comes from N. Rhodokanakis. Furthermore, rḏwnhn and qbltn of CIH 439/2 are translated "für die beiden ḏirw-Sorten" and "für das qubla-Aroma." This translation is explained in the long note 134, where the most obvious objections are not mentioned, viz. ḏirw/ḏarw is a species of tree, and

the text has drwnhn; the root qbl is not attested in connection with any aromatic, although many incense altars are known. The translation of both proper names is but a consequence of N. Rhodokanakis' erroneous interpretation of mhyᶜ, which is kept alive by those scholars who see religious or cultual activities almost everywhere in the mukarrib inscriptions as a consequence of yet another preconceived idea according to which the mukarrib was priest (cf. JaMAR, I, p. 6).

ywm/tqdm/mhyᶜ/ḏrwnhn/wmhyᶜ/qbltn of CIH 439/2 may be translated as follows: "when he was put in charge of the heavy building of Ḏarawnahân and of the heavy building of Qablatân."

c - Without a single word of reference to my study in JRAS, J. Ryckmans endorses and repeats LuYDS's interpretation of the pericope without mentioning the name of the author he copies, by stating that it deals with "libations" (cf. PSAS, 4 [1974], p. 133).

d - Without a single word of reference to my study in JRAS or LuYDS, HöISH's commentary on Gl 1677 (p. 7) states that "Rhodokanakis das im vollständigen Text vorangehende Zeitwort hᶜ in seiner Bedeutung geklärt hat als 'opfern' (Stud. II, S. 14)." The remark made above before the transcription of CIH 439/2 applies here also.

ḥrmt: CIH justifies his rejection of the meaning "sacrarium" (p. 13 A) and translates the word as "oppidum" (p. 14), but RyET (p. 26) reverts to "temple" most probably under N. Rhodokanakis' influence.

For LuYDS, ḥrmt means "aromates-ḥrmt" solely on the basis of his argumentation on hyᶜ of CIH 439/2, which was discussed above, p. 73). LuYDS's interpretation is endorsed by WiZGL, p. 397. As a consequence of her opinion on hyᶜ, HöISH interprets ḥrmt as an offering or the place where the offering was made; at that occasion, the author refers to TsKF (p. 7) who gives two pieces of information of apparently exceptional importance, viz. (1) a letter to H. von Wissmann from A.G. Lundin stating that ḥrmt is the name of an aromatic [this information was published nine years earlier!] and (2) a letter to M. Höfner from H. von Wissmann stating that this aromatic bears the name of the place where it was found or cultivated, but that Conti Rossini's translation of ḥrmt as "septum templi" is "wahrscheinlich das Richtige." Consequently, HöISH falls into line with the latest development by mentioning both A.G. Lundin's and H. von Wissmann's opinions and by adding :"M.E. ist die leztere Auffassung warscheinlicher." No reason is given to substantiate this preference, nor is it explained why HöISH does neither refer to W.W. Müller's interpretation of CIH 439/2 nor attempt to adapt it to a third possible interpretation.

The pericope hyᶜ/ḥrmtm/srwḥ of CIH 384 bis (see above, p. 15) renders the opinions listed above on hyᶜ and ḥrmt impossible.

I refer ḥrmt to Ar ḥurmat "a place, a thing that should be forbidden, prohibited; a thing which one is under obligation to respect or honor." This inviolability does not necessarily imply any religious reason, because ḥurmat also means "a wife." The noun ḥrmt of CIH 384 bis, which may be rendered "an inviolable object," is replaced by an adjective to make the translation more fluent.

šltʾd, cf. also Fakhry 35. For ʾd, cf. Ar ʾid, an adverbial noun denoting past

time; cf. also Ugaritic "tltᵓid 'thrice'" (cf. C.H. Gordon, Ugaritic Manual, III, Rome, 1955, p. 336, n° 2036); this expression is also mentioned by HÖISH's commentary on Gl 1677.

hᶜ/ḥrmtm/šltᵓd may be translated "he erected an inviolable object thrice" or "he erected three inviolable buildings."

3 - hwṯt/kl/gwm/dᵓlm/wšymm/wd/ḥblm/wḥmrm of CIH 366 and 366 bis.

a - The preceding formula is found so far in texts belonging to five mukarribs,

(1) an early mukarrib, most probably smhᶜly.... Lu 16 + CIH 367;
(2) ydᶜᵓl/drḥ/bn/smhᶜly..... CIH 366, 366 bis; RÉS 3624 and 3949;
(3) ytᶜᵓmr/byn/bn/smhᶜly..... Ga 64 A;
(4) krbᵓl/wtr/bn/dmrᶜly..... Khalidy-Condé 3; RÉS 3945, 3946, 3948;
(5) an unknown mukarrib of the late period..... Fakhry 34.

(1) Lu 16 + CIH 367 is mainly chraracterized by the triangular-shaped fork of h and ḥ(with a sharp angle);several texts of the onomastic lists with the mention of smhᶜly (e.g. Ja 2848 d) have the same type of fork.

PiPISA (pp. 113-114) claims that CIH 367 belongs to krbᵓl/wtr/bn/dmrᶜly because this king appears twice in A 2 (Gl 1567 and A 776; p. 109), once in A 3 (RÉS 3948; p. 110) and once in A 4 (Gl A 775; p. 111), CIH 367 being classified in A 3 (pp. 110 and 294), which is drawn on sheet 2, A 3, 4th line.

(a) On the fidelity of PiPISA's drawings of sheet 2, A 3, 4th line, cf. JaPSAP, pp. 23, 28, 40, 51, 62-63 and 79-81.

(b) Gl 1567 (cf. M. Höfner - J.M. Solá Solé, Inschriften aus dem Gebiet zwischen Mārib und dem Gōf, Vienna, 1961, pp. 37-38 and pl. 18 B) does not contain any forked letter.

(c) Gl A 776 (cf. G.J. Botterweck, in Orientalia, 19 [1950], p. 435): PiPISA's pl. 2 d did cut off the bottom line of the photograph, therefore excluding the reproduction of the characteristic letter ḥ and, ultimately, preventing the reader from knowing the exact type of the fork, since the latter has no way of knowing whether ḥ of the text is similar to, or different from, the two ḥ's drawn on sheet 2,A 2; for the fidelity of the lines of A 2, cf. JaPSAP,pp. 40, 51, 61-62, 68, 95 and 130.

(d) RÉS 3948: here again, PiPISA's pl. 5 a has carefully cut off the bottom line of the photograph, therefore excluding the reproduction of the characteristic letters h and ḥ. Furthermore, if the author had the choice of photographs, even if she wanted to reproduce only three lines, other photographs could have been printed.

(e) PiPISA eliminates the importance of the main characteristic of Lu 16 + CIH 367, viz. the triangular-shaped fork of h and ḥ, by relegating that letter form among what the author calls the "lettres aberrantes" (pp. 99-100). Such a move is but the consequence not only of a very limited knowledge of the SA material, but also of the determination to exclude those facts that do not perfectly fit into her schematic and irrealistic palaeographical framework.

(2) A 775 (cf. M. Höfner - J.M. Solá Solé, Inschriften...[see above, p. 75], p. 43 and pl. 25): no fork letter is found in the text.

(3) Fakhry 34 cannot be ascribed to any mukarrib of the early period; cf. already PiPISA (p. 114, note 2) who, surprisingly enough, does not know what to do with the text. The late letter forms shown in FaAJY's facsimile (I, p. 43) are not found in any other facsimile belonging to the first historical period; this fact cannot justify LuGMSE's suggestion that those late letter forms are a pure invention of the copyist (p. 165, note 50; see above, a similar case involving M.A. al-Iryani, on p. 25). Fakhry 34 is to Sabaɔ what RÉS 3540/1-2 with shr/hll/..../bn/ydᶜɔb and RÉS 3540/3-9 (for these two texts, cf. JaPSAP, pp. 117-118) are to Qatabân, viz. they are examples of late rulers assuming very early formulas in their official titles.

b - The formula itself is composed of a verb followed by its complement which, in turn, is determined by four words equally distributed into a dyptich and referring to the divine and human elements; each section of the dyptich is introduced by d. Each of the four words composing the dyptich is a singular noun with the mimation and represents a characteristic of kl/gwm " a whole community," viz. a community making a single entity (cf. Ancient Near Eastern Texts, Princeton, 1955, p. 506 B, and JaPSAP, p. 122; these two studies are not referred to by WiUIK, p. 34).

3 - Other inscriptions.

RÉS 2722: a yellowish sandstone re-used at the southern extremity of a small wall located northeast of the southern gate. The left side is broken off (cf. also F. Hommel, Ethnologie und Geographie des alten Orients, Munich, 1926, p. 669): CIH 631: Gl 910 (cf. l.c.) and 1676 (cf. M. Höfner, Die Sammlung Eduard Glaser, Brünn, 1944, p. 38); photograph in PiPISA, pl. 14 f.

Before taking the photograph of the stone, I put a 15 cm. scale on top of the stone above ny/yf toward the end; the right half of the stone is aslant; thus, the length is approximative, about 96.5 cm. The following measurements were taken immediately below the center of the scale: the height of the stone and of the letters y and n is 27 and 18 cm., respectively.

yfᶜn, as indicated by F. Hommel, is to be read instead of ytᶜm of Hal 45, which is reprinted in CIH 631. Neither Hal 45 nor F. Hommel refer to the double symbol to the right of the text.

PiPISA takes toward the present text the same attitude as toward CIH 367, viz. the importance of the h is eliminated because the letter form is relegated among her "lettres aberrantes" (pp. 99-100). Not knowing what to do with the text, the author finally decides that it "nous paraît se rattacher" to B 2 "parce qu'elle en a les deux caractères distinctifs: l'allongement des lettres et la forme du m. Pour le reste, elle nous paraît être non pas un exemple d'archaïsme, mais bien une variation, assez extravagante, sur le style B 2" (pp. 128-129, note 2).
So reads the verdict of the author praised by G. Ryckmans for "de ongemeen scherp kritische geest die in het hele werk door aanwezig is" (cf. Koninklijke Vlaamsche Academie voor Wetenschappen, Letteren en Schone Kunsten van België,

7 [1955], p. 207) and by J. Coppens for "le soin méticuleux que celle-ci [: the author] a mis à analyser, classer, décrire les documents" (cf. ETL, 33 [1957], p. 528). As stated by JaPSAP (p. 1): "un panégyrique de ce genre devrait normalement rendre la tâche de tout examinateur extrêmement aisée, puisque toute critique sur quelque question fondamentale serait pratiquement exclue." N o t h i n g could be farther from the truth, as already shown by JaPSAP. The only value of J. Coppens' testimony is to make the world know what was of common knowledge in Louvain, viz. that he had faithfully and heartily rallied to the Flemish flag brandished by G. Ryckmans at the end of 1949, and to renew his undying pledge, he chose a statement denying the basic principle of scientific research: he speaks of something he knows nothing about.

a - For the reliability of the two sets of drawings of B 2, cf. JaPSAP, pp. 4, 34-35, 38, 50-52, 55, 63, 66, 82-85, 120, 121, 136, 138 and 158.

b - Since JaPSAP did not study RÊS 2722, which is only referred to incidentally in a short remark (p. 22), it seems advisable to do it now.

(1) "Les deux caractères distinctifs" of B 2 pointed out by PiPISA are not characteristic or exclusive at all; they are also found in all types through B 3, B 4, and even in C 1 b and C 2.

(2) The obvious meaning of the expression "une variation, assez extravagante, sur le style B 2" is that the author's preconceived framework does not work because the characteristics of the text are too sharp and too visible to be squeezd and reduced to any section of the framework. Instead of revising the whole framework, which is supposed to be based on the texts, the author not only discards the text because it does not fit the framework, but also makes no attempt to describe the characteristics of the text. It is a shame that the engraver of the text did not do a better job so as to suit PiPISA's framework.

(3) The main four characteristics of the text may be described as follows:

(a) the fork of h is triangular shaped and is about 1/3 of the total letter height;

(b) the height of b equals that of the main part of both ɔ and s; and that main part of ɔ and s is about 4/5 of the total letter height;

(c) the letters f, m and r are shorter than the normal letter height, viz. 2/3, 6/7 and a little more than 1/2 of the total height, respectively;

(d) the letters y, c and t have circles.

The proportion between width and height is about 1/3 in h and y;
1/4 in m and r;
1/5 in t;
1/8 in ɔ, b and s.

Gl 912 (cf. HØISH, p. 21; no reproduction of the copy); a brownish sandstone re-used in the left side of a door near the main gate of the temple complex; cf. tracing in pl. 14; the word is engraved next to the right side of the stone.
Approximate measurements taken from my photograph: stone: about 65 x 17 cm.; word: about 12.5 x 7 cm.

ġylm Ġaylum.

For HÖISH's commentary, see above, pp. 63-64. - The name is most probably the last element of an inscription; if such is the case, ġylm could be the name of a house, as in CIH 660/2 and 4. However, the full name could also be dt/ġylm, which is known as a place name, e.g. NaNN 19/12.

Ja 2851: a stone found among the ruins in the western section of the complex; the upper side has been re-cut; both lateral sides are damaged; the upper left and lower right corners are broken off. Measurements taken from my photograph: front side of the stone: 26.5 x 47 cm.; letter height: 2.5 cm.; distance between the lines: 1 cm., and from l. 9 to the lower edge: 17.5 cm.; cf. the photograph in pl. 21.

1 [... ḥmdm/bdt/....]
2 [wrymn/ɔlmqh/ᶜ[bdh][w/...
3 byt/ḥzfrm/bḥgrn/mrb/wl
4 yḥmrn/ɔdmhw/bny/dšhrᶜly[/w]
5 [f]y/ɔɔḏnm/wmqymtm/whrynh][mw]
6 [bn]/nḏᶜ/šnɔm/whrtdw/hqnyth]
7 [mw/ᶜttršrqn/wɔlmqh/wbdt/ḥm]
8 ym/wb/ᶜttr/šymm/wb/šmshmw/dt]
9 [h ṯbm/wb/rbᶜhmw/yhnᶜm/wb/ɔm]
10 rɔhmw/ɔmlkn

1 [... in praise because has ...]
2 and exalted ɔIlumquh Hi[s] servant [...]
3 the house of Ḥazfarum in the city of Mârib. And that He [: the god]
4 may vouchsafe to His servants, the descendants of Šaharᶜalay, [the sa-]
5 [fe]ty of their understanding and power, and may He preserve th[em]
6 from the hostility of an enemy. And they have entrusted their
7 offering to ᶜAttar Šarqân and ɔIlumquh. And by Dât-Him-
8 yâm and by ᶜAttar Šaymum and by their solar deity Dât-
9 Ḥaṯbum and by their lunar quarter Yuhanᶜim and by their
10 lords, the kings.

The upper lines of the text, which contained the identity card of the author and the formula of the dedication make it probable to compare l.1-2 with a pericope, such as that of Ja 561 bis/5-6.

L. 2: rymn: the verb rym has here the normal meaning of "to exalt, extol;" the material meaning of "to raise" is attested in Ga 51/2 in connection with an enclosure wall.

L. 4: bny/dšhrᶜly : bny/šhrᶜly of Fakhry 36 bis/4. RyET's commentary on this text (p. 23) claims that the name was new. It was already known as the name of a person in CIH 397/2 (for this text, cf. JaMAR, II, pp. 26 A and 28).

L. 6: hrtdw, instead of rtdw, still remains rare (e.g. Fakhry 123/11).

L. 7 offers an example of haplography in the engraving of the text: the engraver omitted bᶜttr/wb/ɔlmqh before wbdt, viz. the initial section of the final invocation, by haplography with ɔlmqh.

L. 8-9: dt/htbm is new as the name of the sun goddess; cf. the proper name htbn in RÉS 3568 : Ist 7611.
Note on RÉS 3568: a whitish alabaster ; maximum thickness: 10.3 cm.; front side: 66.2 (top) and 64 (bottom) x 43.2 (right) and 42.8 cm. (left). Measurements of the name: 25.5 x 13.3 cm.; thickness of the relief: 0.9 cm. The Qat noun htb "workshop" is attested, e.g. in Ja 121/2. For the present name, cf. Ar haṭaba "to deliver an exhortation or admonition," and huṭbat "an exhortation, or admonition."

L. 9: the expression rbᶜhmw/yhnᶜm presents a new name of the deity rbᶜ, the lunar "quarter," with the meaning of "He is bountiful." The preceding expression explains why yhnᶜm was used by many persons, including kings.

Fakhry 22 (cf. FaAJY, I, p. 44, and facsimile on p. 43, and RyET, p. 17): a yellowish sandstone, fragmentary on both sides, and 1 m. north of Gl 912; cf. tracing in pl. 14.

krbɔ][l/wtr/ʳb][n/dmrᶜly/... Karibɔi]l Watar, so[n of Damarᶜalay, ...

According to RyET, the present ruler is either the mukarrib krbɔl/wtr/bn/dmrᶜly or the king ydᶜɔl/wtr, e.g. in Fakhry 86 and 91 + 92. However, both palaeography and the identity card of the rulers exclude the second suggestion in favor of the first.

RÉS 2729: a grayish sandstone re-used in the ceiling of a door northeast of the main gate. Both lateral sides are fragmentary; about the right half of the initial y is broken off. Contrary to Hal 61, the letter ɔ is senestrograde. The right half of the circle of the initial y as well as most of the vertical stroke of the same letter have disappeared. My photograph is too dark to be drawn. The text has the same palaeography as that of RÉS 2722 (see above, pp. 76-77).

Ja 2852: a yellowish sandstone re-used upside down in the southern wall of the mosque; the upper right and lower left corners are broken off; the text is in relief and damaged; approximate measurements taken from my photograph: stone: 142 x 27 cm.; letter height: 7.5 cm.; cf. photograph in pl. 20.

1 Sym- lḥyᶜtt/wbnhw/whbm/wɔlšrḥ/bnw/qṭb/hw Sym-
2 trw/whšq[r]n/mśwdhmw/kwkb/bᶜttr/wb/ɔl
3 bol mqh/wb/rdɔ/whbm/bn/lḥyᶜtt/? bol

1 Laḥayᶜaṭat and his two sons Wahabum and ɔIlšaraḥ, descendants of
Qâṭib, have

2 founded and co[ve]red their incense burner sanctuary Kawkab. By ᶜAttar and by ɔIl-

3 umquh and with the help of Wahabum, son of Laḥayᶜaṯat.

To the right of the text is the ɔlmqh symbol (cf., e.g. JaSIMB, pl. A and B), which is very damaged and has a narrow, elongated form with eight rectangular cavities. The design to the left of the text is composed of a round surface decorated with isosceles cavities, atop a long staff the bottom of which is missing; at first sight it looks like a key. The lower half of the square to the left of lhyᶜtt of l.3 is badly damaged; the design looks like two tall r's traced back to back and separated from each other by a word divider.

L. 1: bnhw: bn instead of the dual bny as, e.g. in Ja 2354/1. - whbm, cf. JaSIMB, p. 407 B. - qṯb, cf. qṯbn, e.g. in l.c., p. 411 A.

L. 2: kwkb is a new proper name; cf. kwkbn, e.g. in Ja 2356 a/2-3.

Ja 2853: another yellowish sandstone re-used in the same wall as the preceding text; a boustrophedon text; cf. tracing in pl. 14.

1 <-- Double ydᶜɔl/byn/bn/yṯᶜɔmr/wtr Double

2 --> symbol mkrb/sbɔ/gnɔ/mġbtn symbol

1 Double Yadaᶜɔil Bayyin, son of Yataᶜɔamar Watar, Double

2 symbol unifier of Sabaɔ, has walled Muġabbatân. symbol

The two symbols are well known. - wtr: one of the two strokes of t is not straight. - mġbtn is a new proper name; for the noun mġbt "recess," plural mġbb, cf., e.g. JaSIMB, p. 440 B.
This text is another case which does not fit in PiPISA's palaeographical framework; the central strokes of ɔ and n are horizontal; w, y, ᶜ and ṯ are composed of ellipses, and m is widely open.

Ja 2854: a fragmentary yellowish sandstone re-used lying on its left side in the stone course next to the top of the wall; a boustrophedon text; cf. tracing in pl. 14.

1 <-- ...]lsm/bn/ɔqy[n/ṣrwḥ/...

2 --> .../ɔl]/ybhɔ/yᶜ[d/hn/b...

1 ...]lsum, of [the] administra[tors of Ṣirwâḥ, ...

2 ... that] may Yaᶜ[udd not] bring [any ...

L. 1: the end is restored on the basis of Gl 1533/2,etc. (cf. HöISH, p. 29). For qyn, cf., e.g. JaSIMB, p. 447 A.

L. 2 is restored on the basis of Gl 1642/1 (cf. TsKF, p. 22). - bhɔ "to enter" (cf., e.g. JaSIMB, p. 428 B); here, with a causative meaning. - hn is an indefinite pronoun, e.g. as in CIH 562/6; contrary to TsKF who states that "hn ist im Asa. Konditionalkonjunktion." hn/b.. "anything of..." : "any ...," b being the initial of a noun. The preceding translation of l.2 may be reported in Gl 1642/1.

...]ḥn/bn/btᶜn/wsfḥm/wkw[n/... of Gl 1642/2 may be translated as follows: "...]ḥân of (the groups) Batᶜân and Safḥum. And wa[s ..." btᶜn is known as the name of a person (RÊS 3328; cf. JaMAR, II, pp. 39 B, 42 A and 62) and of a group (RÊS 4741/2). - sfḥm, cf. the personal name sfḥn in Drewes 36/1(from Ethiopia); the family name of l. 2 of this text is ɔbɔbd "ɔAbɔabad;" cf. tɔbd in Ja 2816 w.

Fakhry 2 (cf. FaAJY, I, p. 45, photograph in III, pl. 11 B, and RyET, pp. 1-3) a large stone in the northern wall of ᶜArš Bilqîs; the text is in relief and very obliterated.

According to FaAJY, the measurements of the stone are 310 x 62 cm., and the letter height is 35 cm. My notebook states that the letter height is 34 cm, and the thickness of the present relief is 0.5 cm. The following measurements of the stone are based on my photograph: about 295 x 65 cm.

G. Ryckmans' interpretation of the fragmentary text (cf. Archiv Orientalni, 17 [1949], pp. 310-312) is repeated in RyET (pp. 1-3). The two basic statements without which the preceding interpretation cannot stand are, respectively, according to their importance, (1) "selon les indications fournies par A. Fakhry, la section du mur sur laquelle court l'inscription est proche d'une des portes de l'édifice" (cf. RyET, p. 3; almost the same in Archiv ..., p. 312), and (2) "comme rien ne permet de supposer que la pierre énorme sur laquelle court l'inscription ait servi de matériel de remploi, il convient de considérer le texte comme étant contemporain de la construction de l'édifice ou la partie de l'édifice auquel appartient la pierre" (cf. RyET, p. 2, and almost the same phrase in Archiv..., p. 311).

Ad 1 - G. Ryckmans did not publish "les indications fournies par A. Fakhry," although the addition of a few lines, which would have sufficed to reproduce them, would have been very easy in each publication. The publication of those notes is all the more necessary in that not only G. Ryckmans' argumentation does not stand without them, but they also are - provided they actually existed - contradicted by FaAJY's description of the stone and photograph. FaAJY's note on the stone (I, p. 45) does not mention any door at all and states only that the stone is "in the back wall of the northern part" of the building. FaAJY's photograph published on pl. 11 A shows both the northern (left half) and western (right half) walls of ᶜArš Bilqîs. As can be seen on the photograph, there is no door there.
Incidentally, the same photograph gives an idea how much the building did suffer during the war. Seven stone courses from the top shown on the photograph, where four Arabs are standing, there is a small rectangular hole resulting from the disappearance of the lower half of a stone. On my photograph of the same wall, the upper three stone courses of hewn stones are gone as such, and a few stones of the 4th and 5th stone courses remain in the southern section of the wall.

Ad 2 - The stone bearing Fakhry 2 is not in situ, but was re-used in a later rebuilding of ᶜArš Bilqîs. The other alternative would be that the original wall is still standing up to the stone course which includes Fakhry 2; and the remaining stone courses were rebuilt. This hypothesis is disproved by the fact that the whole wall appears homogenous.

The text reads as follows: .../b]dn/ḫbln/šlṯ/ᶜšr/dbrᵓs/m[ḫfdn/...

... in] this stone course three tenths at the top of [the] t[ower (?)...

In my opinion, the original text commemorated the construction of a section (šlṯ/ᶜšr) of the upper (dbrᵓs) course (ḫbl) of an unknown large building, which may well be a tower (m[ḫfd]). Inscriptions commemorating such constructions are well known; cf., e.g. Ja 554. - For ḫbl, cf. Ḥaḍr ḫbl "degré" (cf. LaH, p. p. 546, and also R.B. Serjeant: "a course of stones in a well or especially a dam," mentioned by RyET, p. 3) and Mehri maḫbêl "ligne" (cf. W. Leslau, Lexique soqoṭri, Paris, 1938, p. 159). - ᶜšr, plural of ᶜšrt, cf. Ar ᶜašîrat "tenth," a measure which may be referred to Ar ᶜušâriy "ten cubits long."

CIH 376 (cf. RhGO, pp. 6-11, and photograph in PiPISA, pl. 31): a text engraved on a pillar lying down north of the modern building west of the old temple. The expression "IN SITU" added to the caption of pl. 31 of PiPISA might induce the reader into error because of its normal meaning of "in its original place." In the present case, it simply means "where it was found," viz. lying on the ground with rocks all around.

Measurements taken from my photograph: width of the stone at last line of the text: 39.5 cm.; letter height at the same place: 3 cm.; distance between the lines: 1 cm. It is difficult for me to measure the height of both the stone and of the text because the pillar is aslant on my photograph.

The text is correctly read in RhGO, p. 6, except that the dot at the beginning of l. 9 must be erased; thus, in BeSI's text, where J. Halévy's copy is given too much consideration to the prejudice of RhGO's text which was based on E. Glaser squeezes, the reader may erase the dots printed above the letters in l. 2, 10 and 15, correct ś to d in l. 8 (for BeDGSA, see below, the commentary), ᶜly to bᶜly in l. 12, ᶜm to ᶜm/ in l. 16, and suppress the parentheses in l.13.

1 wśḫly/wᶜhd/hlkᵓmr/bn/ᶜ

2 nmtn/wḫmᶜṯt/ᶜbd/dṛḫᵓl/bn

3 ydᶜᵓb/lyhfrᶜ/bn/dṛḫᵓl/ᵓl

4 fm/blṯm/mṣᶜm/ḫyᵓlytm/blṭ

5 ᶜhdy/ᵓbᶜly/wyhfrᶜ/bn/dṛḫᵓ

6 l/[l]hlkᵓmr/bn/ᶜnmtn/wḫmᶜṯt/ᶜ

7 bd/dṛḫᵓl/bn/ydᶜᵓb/bᵓrḍ/wᶜbr

8 t/wdwwdt/whb/ᵓlmqh/ᵓbᶜly/w

9 yhfrᶜ/bśyrnhn/mšr/wmṣyḫm

10 wᵓbᶜly/wyhfrᶜ/rᵓ/hgbᵓy/lᵓlm

11 qh/hwt/ᵓrḍn/wl/yhqbln/lᵓlmq

12 h/wẓhrn/dhẓhr/bᶜly/hlkᵓmr/w

13 ḫmᶜṯt/śḫlm/wnfqm/bn/ᶜlyhmy

14 dbhw/hẓhry/hn/blṯn/ᵓlfn/ᵓh

15 nn/ᶜkr/wl/yfᶜn/kᶜd/hɔ/ẓhrn/b

16 ᶜm/yhfrᶜ/wtᶜlm/yhfrᶜ/bdn/m

17 ṣdqn/

1 And have acknowledged their obligation and agreed Halakɔamar, son of
2 ᶜAnmatân, and Ḥammᶜaṯat, servant of Dariḥɔil, son of
3 Yadaᶜɔab, to [return to] Yuhafriᶜ of (the clan) Dariḥɔil, one
4 thousand blṭ msᶜ [i.e.] one ḥyɔlyt, blṭ
5 [which] had agreed ɔAbᶜalay and Yuhafriᶜ, descendants of Dariḥ-
6 ɔil, to [give to] Halakɔamar, son of ᶜAnmatân, and Ḥammᶜaṯat,
7 servant of Dariḥɔil, son of Yadaᶜɔab, for the land, viz. river-side
8 fields and rich pastures, [which] ɔIlumquh had let ɔAbᶜalay and
9 Yuhafriᶜ have in the two wâdî-side valleys Mašâr and Muṣayḥum.
10 And ɔAbᶜalay and Yuhafriᶜ have indeed given back to ɔIlum-
11 quh this land, and may it [: the land] be acceptable to ɔIlum-
12 quh! The document, which bore witness against Halakɔamar and
13 Ḥammᶜaṯat, [is] binding and legal against them both,
14 in which both have assented to those one thousand blṭ. [Would]
15 someone oppose, so let it be upheld as [it is] in that document in
favor
16 of Yuhafriᶜ. And Yuhafriᶜ has signed this authentic
17 duplicate.

BeDGSA modifies BeSI's translation in eight places. However, the changes made in seven places do not affect any important pericope or word, and the change in the translation of the eighth place, viz. hgbɔy/lɔlmqh which is now rendered "have leased out to Ilmuqah" (p. 53 in 43:1), indicates that the author still misunderstands the text. Therefore, it is not surprising that A. K. Irvine's understanding of the text is not any better.

A.K. Irvine summarizes his interpretation of the text as follows (cf. JRAS, 1964, p. 19): "the authors of the inscription, HLKɔMR [] and ḤMᶜTT [], seem formally to enter into a land transaction involving ɔlfm/blṭm/msᶜm/ ḥyɔlytm with a third person, YHFRᶜ []. This sum of 1000 blṭm possibly had been made over in some way to the authors at an earlier date by YHFRᶜ and a certain ɔBᶜLY to enable them to cultivate some land which had been leased out to them on behalf of a temple by the latter two individuals. The subsequent withdrawal of ɔBᶜLY from the original covenant may have necessitated the renewal of the transaction" with reference to note 1 where the author states that
(1) "This seems to me the most feasible interpretation of this difficult text,"
(2)"the text is unlikely to be a statement of debt" and
(3) "we may however see the text as a title to land dependent on some monetary

arrangement." For my review of A.K. Irvine's paper, see below, appendix n°1.

The legal background of the text may be summarized as follows: Halakʾamar and Ḥammᶜatat were the two officials in charge of lending (not leasing out) pieces of land belonging to the god ʾIlumquh (cf. whb/ʾlmqh of l. 8). However, before using the land so lent to him, the beneficiary of the loan program had to deposit a guarantee in money which he could collect after returning the land provided that the land was in good shape or acceptable to the god. The amount of the guarantee must have been proportioned to the actual value of the land. The only subject of litigation in a transaction of that kind is whether or not the land i s in good shape when it is returned to the deity. The present text is an example of such a dispute.

L. 3-9: several plots located in two river-side valleys were lent by the god ʾIlumquh to ʾAbᶜalay and Yuhafriᶜ who had agreed with the two officials in charge of the lending program that the sum to be deposited would be 1000 blṭ/mṣᶜm.

L. 10-11: after an undetermined length of time, ʾAbᶜalay and Yuhafriᶜ terminated the loan by returning the land to the god.

L. 11-12: the pericope wl/yhqbln/lʾlmqh is the key of the text. Contrasting with the factual statement of rʾ/hgbʾy, the optative pericope shows that there had been a conflict of opinion on the status of the land at the time of its return to the god, and the only possible contenders were the two officials of the lending program.

L. 12-14 presuppose the existence of that conflict and possibly of an arbitration. The existence of some kind of lawsuit, which normally ends with a decision imposed by the authority, seems to be excluded by the verb hẓhry of l. 14. It is during the period of time that the conflict lasted that ʾAbᶜalay died. Whether arrived at by the two parties involved alone or by an arbitrator, the final agreement, favorable to Yuhafriᶜ and detrimental to the two officials who assented (hẓhry) to return to Yuhafriᶜ the money he had deposited as a guarantee, was consigned in a binding and legal document.

L. 15-16 contain the ordinary formula making it clear that the situation described in the document could not be altered regardless of any possible attempt to the contrary.

L. 16-17: the beneficiary of the final agreement signed the duplicate document written by the two officials.

L. 1-4 describe the last phase of the whole case: the two officials of the lending program have publicly acknowledged their obligation resulting from the final agreement and agreed to comply with it.

L. 1: šhl and ᶜhd are not synonymous (contrary to RhGO, p. 9); šhl means "to acknowledge an obligation." The two verbs indicate two different steps taken by the two authors. The second verb, ᶜhd, which is not translated by BeDGSA (p. 55 in 46:3), may be less important than the first from a legal point of view but, from a practical point of view, it is more important than the first. - hlkʾmr, cf., e.g. JaSIMB, p. 407 B.

L. 1-2: ᶜnmtn still remains unattested elsewhere; cf. Saf ᶜnmt in CIS 2194.

L. 2: ḥmᶜtt, cf., e.g. JaSIMB, p. 408 B. - drḥ>l of ᶜbd/drḥ>l (l. 2 and 6-7) is different from drḥ>l of both yhfrᶜ/bn/drḥ>l (l. 3) and >bᶜly/wyhfrᶜ/bn/drḥ>l (l. 5-6) because the first name is the name of a person (were it a family, ᶜbd would normally be followed by d) and the second a clan name. yhfrᶜ, e.g. CIH 36, which HöISH published again as Gl 911 (pp. 20-21) without pointing out the identity of the two texts.

L. 3-4: for >lfm/blṯm/msᶜm/ḥy>lytm, see below, appendix n° 1.

L. 4-5: blṯ ᶜhdy/>bᶜly/- - -/hlk>mr, cf. CIH's remark to the effect that the preposition l- is missing and "fortasse supplenda" (II, p. 30 A), but RhGO (p. 9) claims that ᶜhd is constructed with two accusatives, an opinion which is "most probably" correct according to BeSI. The preposition l was forgotten by haplography with l of drḥ>l, and its restoration is justified by l. 3, where the preposition introduces the indirect complement of ᶜhd. BaYUP erroneously translates ᶜhd of the preceding pericope as "to pay" (p. 96). - >bᶜly: CIH's remark to the effect that >bᶜly is a feminine name is still correct as far as Sab is concerned. >bᶜly probably was the mother of yhfrᶜ; she was dead at the time of the present agreement; and this suggestion would explain why she is not mentioned in l. 3; cf. CIH: "unde forsan concludendum Yuhafriᶜum heredem fuisse >Abᶜalayi."

L. 7: b>rḍ/w: the preposition b introduces the reason for the agreement mentioned by ᶜhdy of l. 5. The conjunction w introduces an explicative which is not repeated in l. 11.

L. 7-8: ᶜbrt, plural of ᶜbr, cf. JaSIMB, p. 444 A. BeSI's translation of the word as "meadow" is much too vague and does not reflect the meaning of the root ᶜbr.

L. 8: dwwdt, plural of dwd. The initial letter of the word is read ś by BeDGSA (p. 70 in 60:1); the same letter was reported as doubtful in BeSI's text (p. 44), although the author knew (p. 45) that RhGO's reading, which was based on E. Glaser squeezes, had d (not ś). It should be noted that BeDGSA does not explain the reason for eliminating BeSI's doubt. CIH (II, p. 30 A) correctly interprets dwwdt as a plural, but BeDGSA translates it as a singular, "cultivated ground." For dwd, cf. Ar madâd "a place where beasts pasture ...amid abundance of herbage;" thus, not "pasture land" as in BeSI, but "rich pasture." - whb does not simply mean "to give" or "to offer" (cf. BaYUP, p. 96), but instead "to let someone have something."

L. 9: syr : sr, cf., e.g. JaSIMB, p. 443 B. - mšr, cf., l.c., p. 415 B. - msyḥm is not found anywhere else so far.

L. 10: wyhfrᶜ is omitted in BeSI's translation. - r>, cf., e.g. JaSIMB, p. 447 A. - hgb>, cf. l.c., p. 432 A, and BaYUP, p. 101. hgb>y/l>lmqh simply means "both have given back to >Ilumquh." A good example of A.F.L. Beeston's habit of dreaming and substituting his own views to the texts is BeDGSA' translation of the expression reproduced above, which reads as follows: both have "leased out on behalf of Ilmuqah" (p. 53 in 43:1). The idea of "to lease out" does not come from hgb>, but exclusively from the author's preconceived view of what the text SHOULD mean and, consequently, his translation of l as "on behalf of" has no value whatsoever.

L. 11: yhqbln, cf. Ar qabala (and in Datînah qabila, cf. LaGD, p. 2456) "to accept;" here, in the passive voice. wl/yhqbln/l>lmqh "may it be fruitful for (or, let it be so returned to) >LMQH," so reads BeSI's translation (p. 44), which is another example that almost any meaning can be justified by dictionaries when the actual value of a sentence is misunderstood.

L. 12: zhrn/dhzhr/b^{c}ly/hlk>mr is translated by BeDGSA (p. 59 in 51:5) "the document which attests the indebtedness of H." This translation, which must be understood in the light of the author's rendering of hgb>y, is also an inaccurate paraphrase because hlk>mr has no debt whatsoever.

L. 13: ś̂hl means "which creates an obligation." - nfq, cf. Ar nafîq "honored, respected," nâfiq "legal tender," and nafaqa, 2nd form "to make something according to the legal standard."

L. 14: dbhw: the two pronouns refer to zhr of l. 12.

L. 14-15: >hnn is an indefinite pronoun (cf. also BaYUP, pp. 94-96). The indefinite pronouns are not even listed in BeDGSA, and the present expression is dealt with on p. 60 in 52:4, where (1) the indefinite pronoun is translated "whenever" (thus, a temporal conjunction) and (2) >hnm of Fakhry 30/7 is transcribed ">hnmw."

L. 15: k^{c}d, cf. RhGO, p. 11: "k + ^{c}d 'wie in'." In BeDGSA (p. 58 in 50: 2), k^{c}d is translated "according" (as already J. Halévy) with reference to note 135, which reads as follows: "To the use of k here the same remarks apply as in 46:7" (p. 75 A). This 46:7 (p. 56) reads as follows:

"The anomalous SAB R 4905/2 bny/kl/b^{c}l/s^{2}b^{c}n 'built for the Lord of S.' is difficult to account for, in default of further examples."

The following remarks are needed.

a - The pericope reproduced above is engraved in l. 2-3, not only in l. 2.

b - n of bny does not exist in the copy; thus, [n] instead of n.

c - The SA letter "s^{2}" is rendered "S" in the translation.

d - "The anomalous --- is difficult to account for" is a rather pitiful reversion of the author's enthusiastic discovery described in the commentary of the edition as follows: "we have here a remarkable form in which the common preposition l is augmented with the 'deitic' k" (cf. H.St.J.B. Philby, Sheba's Daughters, London, 1939, p. 446).

e - The author could easily have added to his translation of the expresion of CIH 376/15 a short reference to his 46:7, as he does one line above in connection with RÊS 3951/1. Instead, he refers to note 135. This little trick is very advantageous because a short note inserted in the text would be read with the text, but a note at the end of the booklet might not be read at all because the reader may think that it concerns "document" and not k^{c}d. In this case, the reader will normally think that the author's interpretation is plainly justified. In fact, the author's opinion is astonishingly enough based on what he, himself, calls an "anomalous" case, viz. an erroneous interpretation, and the case of k of k^{c}d remains unsolved.

f - There is nothing "anomalous" in the pericope of RÊS 4905/2-3 reproduced above, and there is no question of any preposition. It is a very simple case of asyndeton involving two verbs, as shown in JaSIMB, p. 249 B.

The preceding remarks on the indefinite pronouns and on k^{c}d illustrate not only a preposterous method of working but also the despicable attitude prevail-

ing in the past publications on SA and in particular in both J. Ryckmans' and M. Höfner's reviews of BeDGSA. The first author writes that "cet ouvrage nous donne une description détaillée [] et convaincante des phénomènes connus de la grammaire sud-arabe, sous une forme dont la netteté et la concision portent la marque d'une mûre réflexion" (cf. BiOr, 21 [1964], p. 95 A). M. Höfner writes that "B. beschreibt in klarer und übersichtlicher Form, mit der ihm eigenen Knappen, aber sehr präzischen Ausdruckweise in systematischer Folge die einzelnen grammatischen Phänomene" (cf. ZDMG, 114 [1964], p. 426). The statement "It is regretted that a number of misprints have cropt into the type script" (cf. the leaflet added to BeDGSA bearing the title "ERRATA") refers to many typographical errors, but cannot explain the following facts:
(1) more than 100 additions and corrections should be made to the "Index of inscriptions cited," (2) more than 60 errors are found in the author's transcription of the texts, (3) many corrections should be made to the references to the texts (they are simply too numerous, and I have never counted them), (4) several texts are referred to under two different symbols; in one case, this habit leads to the quotation of a nonexisting expression which, unfortunately, is the only example given in support of a point of the grammar (p.55 in 46:5 (a)); and (5) a gross error as that of nhlhn (p. 32 in 29:7) and nhlnhn (p. 47 in 39:3 and note 110). It is, thus, manifest that the purpose of J. Ryckmans' and M. Höfner's reviews of BeDGSA can hardly be scientific. It is also indicatory of the mentality prevailing in SA publications that these two authors did not so far even bother to publish a short notice on the SA grammar published in 1968 by G.M. Bauer.

L. 16-17:mṣdq, see below, the commentary on Ja 2855/14. BeDGSA translates the word as "document of attestation" (p. 28 in 24:2 (g)). Since any document attests something, what does "document of attestation" mean? The demonstrative adjective dn and the mention of ẓhrn (l. 12) and hɔ/ẓhrn (l. 15) indicate that mṣdq is an authentic copy of the original. The signatories of ẓhr remain unknown. Since the mṣdq was written by one party, viz. the two officers of the lending program themselves, only the second party signed it.

Ja 2855: a text engraved on the same pillar as that of CIH 376, but on the opposite side: Gl 1533 (cf. HöISH, pp. 29-35 and pl. 11 A and B).
Measurements taken from my photograph: inscribed side: about 129 x 38 cm.; letter height: 3.5 cm.

1 Symbol whmẓɔ/wṣdq/ɔbkrb/bn/yqdm⌋
2 ɔl/bn/ᶜnn/lɔly/st/ɔqyn/ṣrwḥ/ɔ⌋
3 [r]bᶜ/mɔn/blṭm/nᶜmtm//mmmm//blṭ⌋
4 fdy/nšɔkrb/dḥbb/ɔqyn/ṣrwḥ/
5 bn/sɔl/bᶜly/ɔbhhw/wᶜhdy/ɔlt
6 blṭn/bmḥlym/wtᶜlm/ɔbkrb/bɔlt
7 blṭn/ɔrbᶜn/mɔnhn/lnšɔkrb/bɔdm
8 wnfqm/wšṣṣm/kl/ẓhr/wᶜlmy/bhw/stᶜ
9 lm/bɔlt/blṭn/ɔrbᶜn/mɔnhn/bn/ᶜly/ɔ⌋

10 bkrb/wwldhw/ɔhnn/ᶜkr/wl/yyfᶜ

11 n/bn/byt/ḏḥbb/wɔqyn/ṣrwḥ/wnkrm

12 kwn/ḏn/mṣdqn/bkn/twsyw/bḏ/nswr

13 qdmn/gyl/ḥrf/ytᶜm/bn/ḥzfrm/ḏrf

14 ⌜dˀn/tkmtn/whmtl/ḏn/mṣdqn/bn/mṣ

15 dq/bhw/tᶜlm/ḏḥbb/whlkɔmr/bn/š

16 ⌜hrᶜly/wlḥyᶜtt/bn/krdn/wtbᶜkr

17 b/bn/ᶜnnn/ḏḏrɔn/wnšɔkrb/bn/drᶜn

1 Symbol. And has suggested as fair ɔAbkarib, son of Yaqdam-

2 ɔil of (the clan) ᶜÂnnân, to the people of six administrators of Ṣirwâḥ

3 f[o]ur hundred blṭ nᶜmt //400//, blṭ [with which]

4 he freed Našaɔkarib, him of (the group) Ḥabbâb [who are] administrators of Ṣirwâḥ,

5 from a matter [held] against his ancestors. Both [parties] have agreed on those

6 blṭ in mḥly. And ɔAbkarib has signed [the agreement] on

7 those blṭ for Našaɔkarib as [being] firm

8 and legal and exclusive regardless of any public act. And both [parties] have acknowledged it to make

9 known [that] those 400 blṭ [are] against ɔAb-

10 karib and his children. [Would] someone oppose, so let it [:the agreement] be upheld

11 from among the house of (the clan) Ḥabbâb and the administrators of Ṣirwâḥ as firm.

12 The original contract was [drawn] when they reached an agreement during (the month) Niswar,

13 the first, at the turn of the year of Yatiᶜum, of (the clan) Ḥazfarum of (the tribe) Raf-

14 dân, the last. And this contract was faithfully reproduced from the [original] con-

15 tract, which have signed [on the one hand] the clan Ḥabbâb and [on the other hand] Halakɔamar, son of Ša-

16 harᶜalay, and Laḥayᶜatat, son of Kardân, and Tabaᶜka-

17 rib, son of ᶜÂnnanân of (the clan) Daraɔân, and Našaɔkarib, son of Darᶜân.

The main question is to identify the two parties of the agreement, who are the subjects of the two dual verbal forms ʿhdy (l. 5) and ʿlmy (l.8).
According to HÖISH (p. 31), "das Subjekt des Vb. im Dual (ʿhdy) sind ʾBKRB und NŠʾKRB (bzw. die Sippe d-ḤBB als Kollectiv). Beide sind durch den Vertrag gebunden, ʾBKRB zur Tilgung der Schuld und NŠʾKRB zur Erfüllung der (hier nicht ausdrücklich genannten) Bedingungen, unter denen ʾBKRB ihn 'losgekauft' hat."

The preceding interpretation of the text does not seem to be accurate.

1 - Našaʾkarib does not intervene in any part of the text as an active partner; on the contrary, his name is mentioned only as a justification for the 400 blt; therefore, his role in the agreement is of the same nature and importance as the ʾrḏ in CIH 376; in other words, he is the occasion of the agreement.

2 - The interpretation according to which Našaʾkarib would bind himself "zur Erfüllung der [] Bedingungen, unter denen ʾBKRB ihn 'losgekauft' hat" is contradicted by l. 1-5 which state that Našaʾkarib was "freed" from the sʾl inherited from his ancestors; in other words, ʾAbkarib's payment erases that sʾl and Našaʾkarib has nothing to fulfill. HÖISH was misled by her own interpretation of sʾl (see below, the commentary on l. 5).

3 - HÖISH is also mistaken in her interpretation of nšʾkrb/ḏhbb/ʾqyn/ṣrwḥ in making nšʾkrb some kind of representative of the whole tribe ḥbb. The relative ḏ has no other value than that of introducing ḥbb, the name of the clan to which nšʾkrb belongs. For the study of the whole expression, see below.

The inscription contains two sections dealing, respectively, with the original agreement (l. 1-14) and the authentic duplicate which is the engraved text itself (l. 14-17).

A - The original agreement may be presented as follows. The two parties of the agreement are ʾbkrb (l. 1) and byt/ḏhbb/wʾqyn/ṣrwḥ (l. 11). The object of the agreement (l. 2-5) is the liberation of nsʾkrb from a matter (sʾl) inherited by him from his ancestors by ʾbkrb's payment of 400 blt nʿmt to the family members of st/ʾqyn/ṣrwḥ (l. 2). These st/ʾqyn/ṣrwḥ most probably are those who, in the past, initiated the sʾl/bʿly the ancestors of nsʾkrb. The expression ʾly/st/ʾqyn/ṣrwḥ does not give any indication on the number of the ʾqyn in Ṣirwaḥ. However, the comparison of ḏhbb/ʾqyn/ṣrwḥ qualifying nšʾkrb (l. 4) and byt/ḏhbb/wʾqyn/ṣrwḥ (l. 11) suggests that the members of the clan ḥbb were the ʾqyn/ṣrwḥ (because ʾqyn qualifies ḥbb in l. 4), but that nšʾkrb was not one of the ʾqyn (because he is said only to be a member of ḥbb). Replaced in the whole context, nšʾkrb's identity card would suggest that sʾl/bʿly/ʾbhhw was the reason why nsʾkrb was kept out of the office of qyn which his birth should normally have secured to him.

L. 5-11 list a series of four specifications of the agreement:

1 - the modality of the payment (l. 5-6);
2 - the acknowledgment of the qualities of the agreement by the first party (l. 6-8);
3 - the responsibility of the payment rests upon the first party and his children (l. 8-10);
4 - the second party would take appropriate steps to maintain the agreement in case of contestation (l. 10-11).

L. 12-14 contain the date of the agreement.

B - The text engraved on the pillar is the authentic duplicate copy of the original agreement (l. 14-15) and it was signed by the representatives of the clan hbb on behalf of the second party, and by four individuals on behalf of the first party.

L. 1: without making any comment, HÖISH refers the symbol at the beginning of l.1 to the facsimile published by GrGST, p. 11 A, fig. 14 b, and states that it is "in etwas eigenartiger Gestalt" (p. 29). I do not see anyhting "eigenartig" in the symbol. The published facsimile is inaccurate to the extent that one may well wonder whether there is not an error in the identification. The symbol is composed of three elements, viz. (a) two undulated lateral lines slightly curved exactly opposite to the design of the facsimile, viz. the top is curved to the left and the bottom to the right (as in the facsimile of the symbol of Gl 712 such as represented in GrGST, l.c., fig. 15 c); (b) all the connecting lines are perpendicular to the lateral lines and, thus, are aslant, and (c), beside the two aslant lines on the extremities of the space limited by the lateral lines, there are four parallel lines close to each other and located at the lower third of the total height and also probably - it is not very clear on my photograph - at the upper third. Finally, the width of the symbol seems to be about 1/5 of the total height, as in GrGST's facsimile.- hmẓ>/wṣdq, cf. HÖISH, pp. 29-30. The author refers to Gl 1572 (p. 35) where no mention is made that the two verbs of Gl 1572 were already known as RÉS 3649 bis B. In the reference to the first publication of N. Rhodokanakis,"21" was copied from the second publication of the same author and must be corrected to "191." - The particular position of >Abkarib who completely took over Nasa>karib's case and most probably initiated the settlement of the case does not support HÖISH's translation of hmẓ> as "überlassen," but rather suggests retaining for the Ethiopic verb referred to the meaning of "afferre, proponere, in medium proferre;" thus, something like "to suggest." The expression hmẓ>/wṣdq means "he has suggested and held as true," i.e. to be conform to the reality; in other words "he has suggested as fair."

L. 2: "das w steht über dem Trenner vor bn," states HÖISH (p. 29).The photograph shows a feature in the stone covering the width of the word divider and the left extremity of l of the preceding name.

L. 3: bltm/n<mtm, see below, appendix n° 1.

L. 4: fdy, see above, the commentary on Ja 2848 y/5-6 on p.47. - hbb: this clan name is also found in Gl 1093/1 (cf. HÖISH, pp. 14-15 and photograph in pl. 6 b). Gl 1093 is YM 369: a grayish sandstone; 45 (top) and 45.5 (bottom) x 23.4 cm.; constant thickness: 10.9 cm.; length of the lines:9.9 and 10 cm., respectively; distance to the top and between the lines: 1 cm.

L. 5: s>l: HÖISH claims that nš>krb would have inherited a "Schuld" from his ancestors. But, s>l means "request," and not a debt. A request becomes a claim when it is based on some alledged right. However, the s>l, of which nothing is said in the text, has been going on for such a long time and the final settlement was attained by a third party; consequently, the s>l was a highly controversial matter; it is, thus, difficult to speak of "Schuld." For s>l, cf. Ar mas>alat "a matter, an affair proposed for decision." - >bhhw, e.g. Ja 557.

L. 6: bmḫlym is translated "durch Eid" by HöISH (pp. 31 and 34). However, ᶜḥd is well known as a verb meaning "to make a contract; to be obliged by contract," and as a noun "contract, pact, agreement." When the contract or agreement is signed, the obligation stands and there is no need to seal with an oath. See below, appendix n° 1 where the word mḫly is related to the root ḫly, as ḫyᵓlyt and understood as a special coin.

L. 6-8: tᶜlm/- - -/ẓhr: according to HöISH's interpretation, "unterzeichnet (tᶜlm) ᵓBKRB zugunsten (l) des NŠᵓKRB bezüglich (b) jener 400 blṭ-Münzen jegliches Dokument (kl/ẓhr) als bᵓd[m]/wnfqm/wšṣṣm" (p. 32), and in the present text "sind die drei Ausdrücke bᵓd[m] etc. prädikativ zu kl/ẓhr" (p. 32, note 61). The preceding interpretation is materialized in the translation which reads as follows: "als öffentlich (?) und fordernd und verbietend jegliches Dokument" (p. 35). The preceding interpretation respects the order of the first two words only.

a - lnšᵓkrb is an explicative of ᵓlt/---/mᵓnhn, and is not grammatically connected with, or depending on, tᶜlm.

b - kl/ẓhr is found at the end of the pericope, and bᵓdm/-/wšṣṣm, which precede kl/ẓhr, cannot be the predicate of the latter.

c - If kl/ẓhr is in any way connected with the verb tᶜlm, kl cannot be explained because the object of tᶜlm is very precise, and kl means "all, every, any" depending on the context.

The object of tᶜlm is ᵓlt ---/lnšᵓkrb which actually refers to the agreement and mentions a part for the whole. The pericope bᵓdm -/wšṣṣm describes the qualities of the agreement and is further determined by the adverbial pericope kl/ẓhr.

mᵓnhn: HöISH (p. 32) refers to ᵓbhhw of l. 5, where the first h indicates the plural form, but -hn of mᵓnhn, as in Fakhry 76/5, ᵓ[m]rᵓhn (cf. JaSIMB, p.335 A), is the demonstrative.

bᵓd is related by HöISH to the root bdw (p. 32), but neither p. 32 nor note 64 (of the same page) even attempt to justify or explain the presence of ᵓ of bᵓd. The letter b of bᵓdm is the preposition which indicates the actual value or importance of the agreement and may be translated "as." For ᵓd, cf. Ar ᵓâda (i) "to be, become strong," ᵓayd "strength," and ᵓayyid "strong."

For šṣṣ, the meaning of Ar šaṣṣa "to repel, remove" suggests the translation of šṣṣ as "exclusive."

L. 8: bhw: the personal pronoun refers to the agreement.

L. 8-9: stᶜlm: 10th form of ᶜlm, is constructed with the preposition b, as ᶜlm (l.8) and tᶜlm (l. 6). Here, the 10th form has the active meaning of the 4th form, "to make known."

L. 10 : ᵓhnn/ᶜkr, CIH 376/14-15 (see above, pp. 82-83).

L. 10-11: the word bn of the pericope wl/yyfᶜn/bn/byt/dḫbb is given a commentary of about 10 lines by HöISH (p. 33), where the author explains the interpretation of bn as the defective writing of the construct plural of bn "son," and reference is made in note 66 to BeDGSA. Since that defective writing is a well-known fact, the reference to a grammar is a waste of time. In fact, however, the author's commentary is valueless in the present case; the only remark that should have been made and was not made is that the expression bn/byt/d is not one of the various ways used in SA to indicate the relationship

between individuals and clans. bn is a preposition introducing the names of the persons who would, in case of contest, carry on the action described by yyfᶜn. bn/byt: the worker engraved first at least bnb without the word divider. He, then, added a vertical stroke in the vertical axis of n and protracted the left stroke of the original n to the bottom. To have a perfect engraving, the right half of the aslant stroke of the original n should have been erased.

Ist 7630/1-2 (cf. A.F.L. Beeston, in Le Muséon, 65 [1952], pp. 278-282, and photograph on pl. 3 A) should be studied here. L. 1 reads as follows:

⌜l⌝ẓyn/ɔṣḥḥ/ɔys/nbt/bn/byt/bny/nsrm/-

(L)aẓyân ɔAṣḥaḥ, a man originating from the house of the descendants of Nasrum, -

The editor writes that "the first letter is mutilated and only the lower part of a vertical stroke remains; possible readings are ɔ, s, ṣ, k. Of these, the most attractive is k" (p. 278). The most important remark is omitted: the fragmentary vertical stroke is precisely in the axis of the right stroke of h (l. 2, s (l. 4), d (l. 5) and l (l. 8), and of the right stroke of n (l. 3). Thus, the fragmentary stroke cannot belong to any of the four letters suggested by the editor, but instead belongs to either h, d, g or l. I suggest retaining l; cf. Ar laẓà (i) "(said of the fire) to burn intensively." The preceding choice is based upon the assumption that the letter y belongs to the root. Cf. Saf lẓy in CIS 2506 (cf. JaSN, p. 158 B).

With regard to the rest of the pericope, A.F.L. Beeston embarks on a piece of imaginative work based on the so-called opposition wld - nbt. He writes that "wld describes the group of clan-members subject to the patria potestas of the head of the clan, whereas dnbtn describes a person emancipated from his potestas, who has himself become a paterfamilias of a collateral branch of the clan" (p. 279).

Such a representation is erroneous because all male wld becomes, sooner or later, the chief of his own family without terminating his wld relationship with his father and with the chieftain of the clain of his birth. The opposition between wld and nbt is clearly specified by the text and obvious in itself: the author of the text who originated from one clan, nsrm, became the member of another clan, ᶜqrtm (l. 3); the author of the text, his wife and their four children are members of bnw/ᶜqrtm, and not "(constituting) the clan Benu ᶜQRTm," as A.F.L. Beeston puts it (p. 281). It would be rather strange that "the clan Benu ᶜQRTm" would be composed of six persons only. The most important feature of the text is to clearly indicate that the word bnw includes the natives of the clan (wld) and the immigrants to the clan (nbt) as well. nbt is a present participle, "originating;" cf. Ar manbat or manbit "origin (of a person or of a family).

HöISH (p. 33, note 68) correctly reads hwky, but fails to refer this 4th verbal to the noun wky "support(?)" in Ja 576/16; this meaning fits the present text: hwky may be translated "to reinforce." Neither one of HöISH's two translations is correct, viz. "'sich stützen lassen', d.h. 'wieder aufrichten' (von einem Haus)." These two meanings are not synonymous, and the first is created as an adaptation to Ist 7630/3, of the meaning given to hwky of Gl 1533/2.

In l. 7, read mɔt as on p. 277.

At the end of l. 8, the editor fails to mention the swastika, which is very clear on the photograph.

Finally, Ist 7630 is a whitish limestone; the upper right corner is broken off; maximum thickness: 7.6 cm.; front side: 57.5 x 30 cm.; letter height: from 3.8 (l. 1) to 3 cm. (l. 8); distance between the lines: 0. 7 cm.

L. 11: wkrm is translated by HÖISH "auch 'ein anderer'" (p. 33) "oder (w) einem anderen" (p. 35). Such an interpretation is at first sight disproved by the fact that it would introduce a third partner in the agreement and, worst of all, a partner who would be known as vaguely as "another man." First, the value of w introducing ɔqyn/ṣrwh is certain on the basis of l. 4, but that of w before nkrm is illustrated by the comparison of the two following pericopes:

-/wl/yyfᶜn/- - - -/Whg in Fakhry 30/7-8, and

-/wl/yyfᶜn/- - - -/Wnkrm in the present text.

For nkr, cf. Datînah nekur "fort, puissant" (cf. LaGD, p. 2820), and Ar nakur "who disapproves what is bad, evil."

L. 12: msdq (e.g. RÊS 2695/6; for some remarks on this text, cf. JaMAR, II, pp. 39 B, 41 C, and 56) has two meanings, viz. the original contract mentioning the agreement (as here, as well as in l. 14-15) and the duplicate of the original (l. 14). As far as the author of the text is concerned, both documents have the same value and may, thus, be referred to as dn/msdqn. - twsyw, not "twkyw" of HÖISH (p. 29), who states (p. 33, note 67): "k ist die wahrscheinmichste Lesung nach dem Abklatsch, möglich, wenn auch weniger wahrscheinlich wäre twsyw; der Sinn würde dadurch nicht geändert," viz. "sie einander unterstützen" (p. 35). The final y of the first Ar verb listed by the author in the etymological research was not printed, viz. Ar wâsà (i) (p. 33, note 67). The 3rd form of the verb also means "to reconcile;" thus, the 6th form, twsy, has the meaning of "to come to an agreement, to reach an agreement; to agree."

L. 13: gyl/hrf does not mean "Jahreszyklus" (pp. 33 and 35), but very simply "at the turn of the year," viz. "at the very beginning of the year." - ytᶜm, not [hyw]m, as restored by HÖISH (pp. 29, 34 and 35), although the editor notes that ytᶜm would also fit the present text (p. 34).

L. 13-14: the most important information was not picked up by the squeeze. However, HÖISH's restoration of hrf at the beginning of l. 14 is unjustified on the photograph of the squeeze because the first visible letter is n, which is located immediately below the right half of d and the space between d and m of qdmn of l. 13. Therefore, a single letter (immediately below q of qdmn) is missing, and certainly not three letters, as in hrf. The letter d of the clan name rfdn is certain: both the lower half of the vertical stroke and the entire triangle appended to it are clearly visible on the stone. hzfrm/drfdn is already attested in Ja 740 A/2-3, where hz is a restoration. The identity card of ytᶜm/bn/hzfrm/drfdn mentions a new eponym originating from a section of hzfrm which belongs to the tribe rfdn (see above, p. 24).

L. 14: tkmtn, see above, pp. 26-27, and HÖISH's position on the question, see above, pp. 64-65. - The agreement between the two parties took place at the beginning of the last year of Yatiᶜum's eponymate. - hmtl: "ähnlich sein,

ein Duplikat (mtl) sein'; vgl. RES 3959, Z. 4," writes HÖISH (p. 34). This reasoning is erroneous. mtl of RÊS 3959/4 means "the original," whose authen- authentic reproduction is RÊS 3959. hmtl of the present text, 4th form of mtl, means "to make the authentic reproduction of something;" in the present context, the verb is in the passive voice. msdq of l. 14 refers to the authentic duplicate of msdq of l. 14-15 which is the authentic original.

L. 15-17: according to HÖISH (p. 34), hlkʾmr and lḥyʿtt signed on behalf of the clan ḥbb. This interpretation solely rests upon the preconceived idea that the four individuals listed as witnesses should normally compose two groups representing each one of the two parties involved. However, on the one hand, no textual evidence relates either hlkʾmr or lḥyʿtt to the clan ḥbb and, on the other hand, there cannot be any doubt that the clan ḥbb had his own witnesses and did not have to search outside for witnesses. The two parties involved in the agreement had each their own witnesses, viz. the clan ḥbb had its own and ʾbkrb had the four men listed at the end of the text. - In HÖISH (pp. 34 and 35), correct ḥ to ḥ in the transcription of the name lḥyʿtt. - šhrʿly, instead of HÖISH's reading of "[dm]rʿly" (pp. 29 and 35). - ʿnnn/ddrʾn, e.g. Bo 10/1. - Finally, the author does not make any remark on the names listed in l. 15-17. Yet, krdn and drʿn are new; cf. ḥbkrd in Ja 2700 and, e.g. drʿm in RÊS 4446/2, respectively.

Ja 2856: a yellowish limestone broken into three parts; the two main sections are almost equal in length; a narrow, triangular splinter fits between the two preceding parts in the lower half of the stone.

The stone is re-used upside down about 6 m. above and to the right of the front door of the old temple. On FaAJY's photograph in III, pl. 6, it is the stone on the extreme right of the 7th stone course (above the ibex frieze) of the high wall. Gl 913 (cf. HÖISH, pp. 21-23).

The left extremity of the upper side was slightly re-cut, and the bottom left corner of the front is broken off.

The text is clearly engraved but a telescopic lens is needed to take a good photograph of it. My photograph taken with an ordinary lens is slightly over-exposed.

The characteristics of the letters are as follows: r is angular; w and ʿ are large ellipses; the width of b, ḥ, ḫ and s is about 2/3 that of the letter height; m is open; the central element of n and of the upper part of ʾ is aslant; the fork of h and ḫ is composed of right angles; and the two central strokes of d are also aslant from bottom left to upper right.

The text is engraved on the upper three-fourths of the stone, and the lower does not show any trace of letter. It is rather unusual to so leave the lower section of a stone untouched when the text is incomplete.

The location of the breaks in the stone is indicated in the following transliteration of the text. However, the breaks in l. 3 are difficult to represent in a transliteration. The letter k is broken into three parts, viz. the two halves of the letter are on the left and right halves of the stone, and most of the surface delimited by the bottomless square of the letter is the upper triangular tip of the narrow splinter.

1 ḫgn/kstwklw/wstḫrn/bnw/dḫbb/// /wᶜnnn/wšᶜbn/ṣrwḥ/wbklnhm

2 w/wɔdymthmw/kmn/dyšɔmn/twrm/// /wɔblm/whmrm/[m]šᶜbn/ṣrwḥ/ɔs

3 m/wmn/ḫṣnhw/bhtm/wqṭnm/wɔl/k]///[kbḥ/bydy/šɔmn/ḫbln/lmhšɔmhw/g

4 wrhw/wɔl/hftḫnhw/kl/ftḫm/bᶜd////d///yhḫmnhw/wydblnhw/lbrwhw/w

1 So have bound themselves and decreed the descendants of Ḫabbâb and of ᶜAnnanân and the tribe Ṣirwâḥ and their dependants

2 and their servants that, when someone purchases a bovine or a camel or a donkey [from] the tribe Ṣirwâḥ, [viz.] any man

3 or anyone of his keepers, adult or boy, then the guardian shall not deliver into the hands of the buyer the halter belonging to the vendor, nor

4 shall he claim any decree against him [: the buyer] until the latter has ordered and delivered it [: the animal] to his manager, and

HöISH published a copy made by a native and was able to suggest a few corrections based on the Sab material; e.g. the correction of ḫbn to ḫgn and the restoration of ɔblm. The author wisely refrained from attempting any interpretation of the whole text. Mainly, if not exclusively, interested in speculation, A.F.L. Beeston took full advantage of "eine reichlich fehlerhafte Abschrift" (cf. HöISH, p. 21), and his speculative work hardly left anything untouched (cf. AION, 34 [1974], pp. 421-422). The most distressing aspect of this case is that it is speculation for the sake of speculation; indeed, A.F.L. Beeston introduces his suggestions as made "albeit speculatively" (p. 421).

Most probably because of the expression "big and small," A.F.L. Beeston builds up a fancy tale on "the ownership of a young animal when its mother is sold" (p. 421) which is orchestrated even by the use of LXX and the New English Bible. His paper is not worth reading, even less discussing, except for one single remark, viz. his identification of the word brw at the end of l. 4, but his interpretation of it is unacceptable.

The most important established fact of the preceding case is A.F.L. Beeston's ability to explain and translate nonexisting expressions. The same author gives another example of the same type of cerebral juggling in "my study" of Liḥ JsaL 71 (cf. PSAS, III [1973], pp. 69-72). This Liḥ text is written in the most cursive type of Liḥ known so far, and the decipherment of l. 4-10 used by A.F.L. Beeston is his own reading. It is astonishing that this author who gave ample proof of his inability to decipher ordinary SA graffiti (cf. G.L. Harding, Archaeology in the Aden Protectorates, London, 1964, pp. 51-59; for the texts, cf. RSO, 40 [1965], pp. 287-299) would even dare to read a very cursive Liḥ text. Of course, his new venture is as pitiful as that of his first attempt: he misread twelve letters and eliminates two others. For JsaL 71, which was re-published as JaL 118, cf. JaMAR, VII, p. 93.

The summary of the text may be presented as follows.

1 - The edict is local because it only affects three ethnical groups, viz.

ḥbb, ᶜnnn, ṣrwḥ, and their dependants and servants. The verbal form stwkl at the beginning of l. 1 indicates that the edict was aimed at settling a dispute, a conflict between ḥbb and ᶜnnn versus ṣrwḥ in favor of the first party in the matter of procedure to be followed in the sale of a domestic animal; and ṣrwḥ agreed with it. It is, thus, probable that the same procedure was already common practice in the first two ethnical groups.

2 - The object of the edict is the sale of a bovine, a camel or a donkey from the tribe of Ṣirwâḥ.

3 - The buyer may be any man or any of his grooms, adult or boy.

4 - The procedure to be followed is that the sale of an animal is concluded by the handing over to the buyer by the guardian of the animal, of the halter of the animal that belongs to the vendor, but the sale is not final unless and until the buyer delivers the animal to his own manager. Then, but only then, it is possible for the guardian to appeal to any kind of existing decree.

In fact, the purchase-sale contract involving a domestic animal belonging to the tribe of Ṣirwâḥ becomes legally void if made by two persons dealing tête-à-tête. According to the new edict, four persons must be involved to make it legal, viz. on the one hand, the vendor and a guardian, who probably was the official guardian or one of the official guardians of the animals on sale and, on the other hand, the buyer and its manager.

L. 1: ḥgn/kstwkl[w]. ḥgn/k- is referred to Qat ḥgkm of RÊS 3854/1 by HÖISH(p. 22), but it is also well known in Sab; cf., e.g. JaSIMB, p. 436 A. The present expression is found in the singular in Iryani 31/8-9: ḥgn/kstwkl; cf. also ḥg]n/[s]twkl of RÊS 4148/1-2. For stwkl, cf., e.g. JaSIMB, p. 443 B. - sthrn, infinitive of the 10th form of ḥwr. The 10th form of ḥwr has the same meaning as the 4th form hḥr "to decree" (e.g. RÊS 2726/14; cf. JaMAR, III, pp. 72-73); cf. also the case of stᶜlm of Ja 2855/8-9. The two verbs form a hendiadis, viz. the authors of the text "bound temselves by [this] decree."

L. 1-2: bklnhmw, cf. HÖISH (p. 23), who fails to note that the expression was already found in Diaz 1/1. As a matter of fact, l. 1-2 of the present text helps restoring the beginning of Diaz as follows:

1 [Sym- bn][w/dḥbb/wbnw/ᶜnnn/[wšᶜbn]
2 [bol ṣrw]ḥ/wbklnhmw/wᵓd[ymth]
3 [mw/hqnyw]/tr/bᶜlm/ḥgn/wqhh[mw/mr]
4 [ᵓhmw/tr/]bmsᵓlhw/-

1 [Sym- The descen]dants of Ḥabbâb and the descendants of ᶜAnnanân [and the tribe]
2 [bol. Ṣirwâ]ḥ and their dependants and [their] ser[vants]
3 [have dedicated to] Tawr Baᶜalum as had requested t[hem their]
4 [lord Tawr] through His oracle, -

L. 2: twrm/wᵓblm/whmrm: depending on the context, these words are collective

or generic; here, they are generic.

L. 2: kmn/dy- : kmnm/ɔns/dy- of Ga 66/1 (see below, appendix n° 2). - The preposition m before s^{c}bn was forgotten by the engraver by haplography with the second m of ḥmrm.

L. 2-3: the actual subject of yšɔmn is ɔsm/wmn/ḥsnhw/bhtm/wqṭnm. HöISH (p. 23) refers to RyET in Fakhry 3/9 and 76/6:ɔḥsn and translates the word as "Diener." This translation is much too vague and does not reflect the meaning of the root; cf. Ar ḥaṣana "to preserve, guard, protect." The expression mn/ḥsnhw indicates that ḥsn is a broken plural. bhtm/wqṭm "big and small" actually means "adult or boy." - ɔsm/--/bhtm/wqṭnm, cf. ɔnsm/bhtm/wqṭnm, e.g. in Fakhry 55/4-5.

L. 3: ɔl/kbḥ: ɔl is constructed here with an infinitive; cf. ɔl/hfthnhw of l. 4. For kbḥ, cf. Ar kabaḥa "to pull in [an animal] by the bridle in order that it might stop." Both SA and Ar verbs have in common that they deal with an animal and its halter. The context of the present line makes it certain that the verb means "to hand over, deliver the halter." kbḥ is attested as a personal name in Ja 2136 and 2737 k. - ḥbl has the same meaning as Ar ḥabl. - lmhšɔmhw: l indicates the proprietor.

L. 3-4: gwrhw, cf. Ar jâr "one who protects, preserves;" thus, the guardian of the animals on sale, and the subject of the verb kbḥ.

L. 4: hfth, e.g. Fakhry 76/8. - yhḥmnhw l-, cf. Ar ḥamma li, 1st and 4th forms "to decree, appoint something to, for somebody." - ydblnhw, cf. Ar dabala "to (re)unite, join together." - brw: on the one hand, the texts published in JaSIMB and Ja 2114 remain the only inscriptions which prove that brw may be used as synonymous of bn, but nothing in CIH 105, Lu 23, Bo 13, NaNN 20 and Gl 1439 indicates that brw mentioned in them has the same meaning.Min RÉS 3316/4 does not contain the word brw (cf. JaMAR, II, pp. 40 A, 42 A and 60-61), and Gl 1218/5-6 is fragmentary. On the other hand, Iryani 13/8,16/2 and Ja 2856/4 indicate that brw is not synonymous of bn.

The editor of Gl 1218 (cf. J.M. Solá Solé, Inschriften aus Riyām, Vienna, 1964, p. 21) saw that brw is not synonymous of bn, and his translation of brw as "Sohn" (p. 20) is explained in the commentary where brw is described as "etwa ein jüngerer Verwandter aus der nächsten Generation (der 'Söhne')" or a "Verwandte" (p. 21). This interpretation was picked up and transformed by A.G. Lundin (cf. Epigrafika vostoka, 11 [1972], p. 16 B) so that the "Verwandte" became an adoptive child. Incidentally, J. Ryckmans erroneously claims that A.G. Lundin suggests his interpretation "à la suite de J.M. Solá Solé (cf. Le Muséon, 87 [1974], p. 248, note 4).

In DJE 13 (: Lu 23: YM 346)/6, W.W. Müller states that the translation of brw as "'Erzeuger, Eltern'...lässt sich nicht mehr aufrechterhalten" (cf. NESE, I, p. 97) without mentioning that it was his opinion in his booklet entitled Die Wurzeln mediae und tertiae y/w im Altsüdarabischen , Tübingen, 1963, p. 29. And, without giving any reason, the author states that the translation of the word as "adoptive son" "scheint unbegründet" (p. 98) and translates brw as "Jüngling" (p. 96). For some other remarks on NESE, I, pp. 95-98, cf. JaMAR, VII, pp. 203-204. To W.W. Müller's description of DJE 13 (p. 95), add the following details: a yellowish alabaster plaque; thickness: 3.8 (top)

and 3.9 cm. (bottom); letter height: 2 cm. (as in A.G. Lundin, l.c.); space between the lines: 0.3 cm.; each line is engraved between three lines finely traced as in Ja 127. The height of 24 cm. given to the text by A.G. Lundin (cf. l.c.) is certainly exaggerated; it should be about 20.5 cm. ("24" could be a misprint instead of "20.4").

A.F.L. Beeston "would suggest" that brw "is a biological term denoting essentially 'begotten'..., while the latter [: bn] has a primarily sociological relevance to human relationships" (cf. AION, 34 [1974], p. 2). It should be strongly emphasized, here again, that A.F.L. Beeston does not substantiate his opinion on a single textual information; it is another example of a pure speculation based only on a vivid, but unrestrained, imagination. Whatever the meaning of "a primarily - - relationships" might be, the basic consideration in the matter is that, regardless of any social relationship, the highly practical, earth-bound Arab knows very well what bn actually means and what a bn means to him. It is utterly preposterous, in my opinion, to claim that the natural meaning of bn would be expressed only in a handful of texts, while the inscriptions attesting some family relationship are plentiful.

The only acceptable procedure is the study of the three texts which contain some peculiarities on the use of brw.

a - The meaning of "son" is positively excluded in Ja 2856/4 because the buyer cannot hḥm and dbl lbrwhw "to his son" unless he has a son. The text specifies that a n y man may become a buyer without making any provision for the sonless man. Since some men remain sonless, brw cannot mean "son."

b - The pericope Iryani 13/8 reads as follows:

-/fyhrgw/bwsṯhw/whlfhw/brw/ɔlᶜz/wɔdnn/wᶜqbt/mlk/ḥḍrmwt/wɔdnn/wdbn/ɔqwl/
wmrɔs/wɔbᶜl/hgrn/šbwt/-

J. Ryckmans' interpretation of the pericope (cf. Le Muséon, 87 [1974], p.248) calls for the first ɔdnn "sujets" being in "état cstr." The translation of the word as "sujets" indicates that ɔdnn is understood as the broken plural of ɔdn. If such is the case, ɔdnn cannot be in the construct state because -n, the ending of the broken plural, disappears when the plural is determined. Furthermore, the author is forced to adopt two different grammatical constructions, viz. the first ɔdnn in the construct state but the second ɔdnn in the absolute state followed by an explicative apposition dbn/-, and the expression ɔdnn/wdbn/ɔqwl understood as "sujets, certains qayls" is unheard of. The main feature of the pericope is that wɔdnn follows ɔlᶜz and mlk/hdrmwt, viz. the king mentioned by his name or his title alone, and ɔdnn is in the singular. Since the "king" considers himself as "the" authority or "the" power, ɔdn can hardly mean "power, authority," instead, the word should refer to the royal possessions or wealth. It immediately follows that brw of brw/ɔlᶜz/wɔdnn cannot be translated "son" or "adoptive son" of ɔIlᶜazz and of his wealth, or "Jüngling" of them.

c - The pericope of Iryani 16/2 reads as follows:

-/lwfy/grybt/bnyhw/mlkm/- - -/wbrw/<.>bnyhw/ɔġwm/bn/ḍ(ḥ)lmlm/-

Here again, J. Ryckmans' interpretation (cf. Le Muséon, 87 [1974], p. 500)

calls for some remarks.

(1) The author retains dhlmlm of the copy and claims that the name is "dittogr. pour Dhlm?" There is no dittography at all; it is simply ḥlmlm, a clan name already found in Proche-Orient 1/3; Ḥalemlem presently is the name of the south-eastern section of Bayt al-Jâlid where Gl A 671 comes from (see below, Ja 2871).

(2) The author explains brw/lbnyhw/ɔġwm/bn/d(ḥ)lmlm (l before bnyhw in the copy) by the Ar "structure d'annexion, lorsque le premier terme est indéfini, et le second défini;" thus, brw/lbnyhw is translated "un fils de son fils." The letter l surely is a dittography of the preceding word divider or, what seems more probable to me, the copyist's interpretation of the original, as is wᶜmhw/- in SharafT 22/1 : Ja 608/1 (see above, p. 24). Furthermore, the so-called "indéfini" brw is well indicated because his name is ɔġwm/bn/d(ḥ)lmlm. This identity card cannot be that of any son of the author of the text because the latter and his sons listed in l. 1 belong to bnw/bdy/wbn/btᶜ. Therefore, ɔġwm does not belong to the clan of the writer and his function is brw/bnyhw, and bnyhw of the latter expression, as well as bnyhw preceding the names of the four sons in l.1 is a plural, contrary to J. Ryckmans' translation as "son fils."

Consequently, brw is a man connected in some way with the sons of another man.

The information gathered from Ja 2856/4 and Iryani 13/8 and 16/2 put together leads to the conclusion that brw is someone in charge of animals, the royal wealth and several sons of a man, respectively. Cf. Accadian "barû fett sein [] III/II 1 üppig machen, reichlich versorgen" (cf. C. Bezold, Babylonisch-assyrisches Glossar, Heidelberg, 1926, p. 92 B). The general meaning is, thus, "intendant, administrator, manager."

Consequently, I propose translating the pericopes of Iryani 13/8 and 16/2 as follows:

"they killed in its [: the castle] midst and at its gate the administrator of ɔIlᶜazz and of the wealth, the representatives of the king of Ḥaḍramawt and of the wealth, and some of the rulers, chiefs and masters of the city of Šabwat,"

and

"for the safety of the bodies of his[: the author] sons Malkum - - - - and of the guardian of his sons, ɔAġwam of (the clan) (Ḥa)lemlem."

Ja 2871: a stone broken into two sections. The right section, A 671 (cf ScSIVF, II, pp. 18-20 and 2 photographs in pl. 4), is re-used in the south-western wall of the mosque of Bayt al-Jâlid and 2.70 m. above ground level; approximate measurements: 56 (bottom) x 25 cm.)

The left section is re-used 1.76 m. above ground level in the northeastern wall of the qiblah of the same mosque; 37 x 26.5 cm.; thickness: 16 (top) and 18 (bottom); width of the left uninscribed surface: 29 cm.; letter height: 4.3 (top) and 4.8 cm. (bottom); cf. tracing in pl. 19.

1 Tabaᶜkarib and Hayûm and the two sons of them both, ɔIlwa[za]ɔ and Laḥayᶜatat,

2 descendants of Galidân, servants of the descendants of Hamdân, have

built and founded and

3 covered their tower Yafaᶜân with the power of their patron Taɔ-

4 lab Riyyâmum, master of Faraḍtân of the city of Muḥâ-

4 din and [with] the help of their lords, the descendants of Hamdân.

1 tbᶜkrb/wḥywm/wbnyhmy/ɔlw///[z]///ɩɔ/wlḥyᶜtt

2 bmw/gldn/ɔdm/bny/hmdn/br///[ɔ]///[w/whwṯrn/w

3 hšqrn/mḥfdhmw/yfᶜn/bmq[m]///šymhmw/t

4 ɔlb/rymm/bᶜl/ Bucra- frḍ///[tn/dhgrn/mḥ

5 dn/wrdɔ/ɔmrɔh nium mw/b///ɩnɩy/hmdn/

The design in the upper part of the bucranium is not clear on my photograph.

L. 1: ɔlw[z]ɔ, Ja 2098 a.

L. 3: yfᶜn is well known. Ja 2357 was published on the basis of M. Van Lessen's copy (cf. JaMAR, II, p. 92). The same year, D.B. Doe published a facsimile of the text in Southern Arabia, London, 1971, fig. 20 on p. 166 (cf. JaMAR, III, p. 94). Earlier this year, Major M. Van Lessen kindly sent me a Kodachrome of the inscription. D.B. Doe's facsimile is well done; his copy of tkrb is confirmed, and the text is complete on the left; therefore, "[...]" at the end of l. 1 of my text must be suppressed; sɔls/... at the end of l. 2 must be reported to the beginning of l. 3, and tkb[... at the end of l. 3 must be replaced by tkrb[s/...; bkl/ɔɔrḥ/tkrb(1.5)[s/... may be translated "in all the matters [which] He [: the god] has granted to [him, ..."

L. 4: frḍtn, cf. frḍt in Qat TTI 570 (to be published).

L. 4-5: mḥdn, as in Gl 1226/3 (instead of mḥḍ); in l. 5 of this text, frḍtn should be restored instead of trᶜt. Cf. Ar ḥâdana "to be, become the friend of somebody."

Ja 2872: in the same northeastern wall of the mosque mentioned in the introduction of Ja 2870; 93 x 31 cm.; letter in relief: 22.5 cm.; thickness of the relief: 1.1 cm.; width of the right uninscribed rim: 14.5 cm.; cf. tracing in pl. 19.

...]htb/bnw/dᶜṣmm/br[ɔw/...

...]hatab of the descendants of ᶜAṣmum [have] bu[ilt ...

I identify this text with "A 672. Aus Ḥalemlem bei Beit Ğālid. Sab. 1 Zeile in grossen Buchstaben. Fragment" (cf. M. Höfner, Die Sammlung Eduard Glaser, Brünn, 1944, p. 65).

The last b is complete and there remains of the following r the central right extremity. However, the left half of b and the remains of r do not appear on my tracing because they are hidden by the two stones to the left which project over the left section of the inscribed slab; but they are clear on my second photograph taken very aslant for that purpose.

htb: the name might be complete (e.g. RÉS 4193/2); if the beginning is

missing, cf. yhtb, e.g. in CIH 203/2. - bnw/ᶜṣmm, cf. Gl 1441/4: bny/dᶜṣmm.

IV - Ṣ i r w â ḥ i n ↄ A r ḥ a b .

The site of Ṣirwâḥ in ↄArḥab lies about 15 kil. (in a straight line) northeast of Nâᶜiṭ, but the country road followed by my driver January 10,1975, goes around Madar to the south and east (cf. the map published by P.A. Gryaznevitch, in Pismennye pamyatniki i problemi istorii kultury narodov vostoka, 9 [1973], p. 59, fig. 1). The ride takes about 1 1/2 hours, and I was able to work in the site for a little more than one hour.

The only village in the immediate vicinity of Ṣirwâḥ is Madar. The site of Ṣirwâḥ is extensive and known to contain the ruins of a temple dedicated to the stellar god, ᶜAṯtar of Ḏibbân, ᶜṯtr/ḏdbn. The description and the plan of the temple are given by WiZGL (cf. fig. 19 on p. 375, and pp.377 - 378, respectively). The location of Ṣirwâḥ may be seen on WiZGL's fig. 17(after p. 294) and 18 (p. 296).

Ja 2857: a yellowish limestone near the columns; 47 x 21.5 cm.; constant thickness in the center: 23 cm.; text: l. 1: 40 x 6.5 cm.; l. 2: 7 x 5.5 cm.; cf. tracing in pl. 14.

hᶜll brↄ nyb rn	1	Haᶜallal has built the tower of Ran-
yn/	2	yân.

The extremities of the two lines bordering the text are ornamented with a fork. There is no word divider in the text. - hᶜll: the two l's are dextrograde; e.g. Ja 2196 a/1. - nyb, cf. Ar nûbat "tower" and also in modern Ṣanᶜâↄite (cf. E. Rossi, L'arabo parlato a Ṣanᶜâↄ, Rome, 1939, p. 242 B); cf. also Datînah nîba "être haut" (cf. LaGD, p. 2837), and Ḥaḍrami nawwala "fournir de tours d'angle carrées" and nawbat, plural nuwab "tour d'angle carrée" (cf. LaH, p. 728). - rmyn, the name of a building in CIH 287/3; cf. also the personal name rmy in Ja 2194 ai.

Ja 2858: a whitish sandstone broken into two unequal parts; both upper corners are broken off; 75.5 x 13.5 cm.; width in the center of the stone:30.5 cm.; cf. tracing in pl. 14.

1 ...]/bnt/mšbmm/dt/byt/šb⌝r mhmw/hqnyt/n(w)⌝

2 šm/nfsh/wwldh⌞/⌟

1 ...,] daughter of Mašbamum, she of the house of Šabamhumû, has dedicated to Na(w)-

2 šum herself and her children.

mšbmm, cf., e.g. yšbm in CIH 287/14. - dt/byt/-/hqnyt: this formula (cf. also CIH 551/1-4 and NaNN 27/1-2) is interpreted by A.G. Lundin in his publication of I(twat) 3 where the same formula is found (cf. Vestnik drevnej istorii, 4, 1974, pp. 98-105) as indicating that the woman was priestess because some personal names connected with that formula are also found as names of eponyms. Such a theory is another example of abusive systematization upon which the eponymate theory rests, and there is not a shred of probability in it because
(1) the verb hqny cannot in any way prove that its subject was priest, and
(2) the eponyms were not priests, and
(3) there is absolutely no reason why an ordinary woman could not dedicate herself and her children or, for that matter, whatever she likes, because what she would be doing is simply an act of devotion toward her favored deity.
šbmhmw is known as a personal name in Ḥaḍr, cf. JaPRER, p. 49.

L. 1-2: the whole formula is also found in CIH 551/4-5, but in the masculine in CIH 235. - n(w)šm: the vertical stroke of w was forgotten; the letter ʿ has the same diameter as the two w's of l. 2; cf. JaP, p. 141.

Graf 9 (cf. W.W. Müller, in NESE, II, p. 151, and photograph 39 in pl. 11):

.../dt/byt/g]brn/sqnyt 1 ..., she of the house of Ga]brân, has dedicated

...]n/f[ʿ]rm 2 ...]. Fa[ʿ]rum.

W.W. Müller reads the first letter remaining on the stone as "ġ," thus, ġrn "Ghurrān." The author endorses the opinion, also accepted in my paper in BiOr, 12 [1955], p. 154 B, according to which ġrn is related to the root ġrr. However, if understood as a qtln form, the name could also be related to a hollow root, viz. ġwr or ġyr. It seems useless to look for difficulties where there are none; cf. Ar ġarina "to be dry," and ġarîn "fine mud."
The first letter can hardly be read ġ because what might be taken as the left appendix of ġ is nothing more than a section of the break. "Möglich wäre auch die Lesung brn ... oder eine Ergänzung zu kbrn," writes W.W. Müller. The reading of the letters as brn is correct, but the names brn or kbrn cannot be read because most of the lower half of the preceding word divider or of k should still be visible on the stone: 1 mm. separates b from r, but there are 5 mm. of the stone to the right of b. The letter to the right of b is either ġ or l. For gbrn, cf. Drewes 6, 7, 8, 9, 10 b from Ethiopia, and Sab gbrm in RÉS 3946/3. - dt/byt is restored on the basis of Ja 360, which is another small dedicatory inscription of the same type. W.W. Müller's opinion according to which the name to the right of sqnyt "ist wahrscheinlich der Beiname des Vaters der Stifterin" is based exclusively on his reading of ġrn and on the fact that ġrn is attested twice as what he calls a "cognomen," which is actually a family name. - W.W. Müller has no comment on the second line. The upper sections of f, r and m are still on the stone. If one restores r according to the measurements of the letter in l. 1, there is just enough space between f and r for a ʿ of the size of the ellipsis of either ẓ or q. For f[ʿ]rm, cf. the Sab names of a family fʿr in Gl 1372/2, and of a man fʿrn in Gl 1217/8.

V - A rocky hill north of Ṣanᶜâ>.

West of the asphalt road Ṣanᶜâ> - Ṣaᶜadat and opposite to Raḥabat, and about 11.5 kil. north of Ṣanᶜâ> (viz. three hours on foot), there is a rocky hill axed west - east, and on its southern side, there are a graffito and nearby a group of rock inscriptions.

Ja 2859: an isolated graffito located about 100 m. west of the asphalt road and 2.30 m. above ground level on one eastern panel of the rocky hill; cf. tracing in pl. 14.

>lsqm	1	>Ilsaqam,
lyḥ	2	[of the family] Liyâḥ.

>lsqm, cf., e.g. sqmn, the name of a palm grove in CIH 657/1 and 2. - lyḥ, cf. Ar liyâḥ "white bull," and Liḥ hlḥ in Stiehl 32/1.

Ja 2860: a southern panel about 25 m. northeast of the preceding graffito; the surface covered with rock inscriptions is 3.68 m. long and 1.34 m. high. The engraved surface shows many bullet holes represented in my tracing which was made from eight photographs; cf. tracing in pl. 16-17.

a: a long inscription occupying more than half the length of the engraved surface.

twrm/ˌmˌqtwy >wws>l kdm

Tawrum, strong man of >Awwas>il [of the family] Kaddum.

twrm, e.g. CIH 77/1. - >wws>l: although the root >ws is frequently attested in onomastics, this is the first occurrence of the reduplication of the 2nd radical; for >ws>l, cf., e.g. JaSIMB, p. 406 A. - kdm, cf. Ar kadda "to be,become rough and hard."

b : to the left of the preceding text:

ᶜdwym/l ᶜAdwaynum [of the family] L.

ᶜdwym, cf., e.g. ᶜdwn in Ja 2784 x. - l, initial of a family name.

c: below and to the right of the beginning of text a:

-->	md	1	Madd
<--	nsr w	2	was helped and
<--	yhy	3	he lives.

md, Ja 2578 c. - nsr, cf., e.g. JaSIMB, p. 442 B; here, in the passive voice. - The meaning of the double design to the left of the space between l. 1 and 2 remains unknown. - yhy, cf., e.g. l[y]hynhmw in HC 11/6, fyhyyn in Ga 3/5

(see below, appendix n° 2) and yḫywn in Ja 669/11.

Ja 2860 d: to the left of the space between l. 1 and 2 of the preceding text, and below the beginning of text a:

nmr/mrtd/cr tl trm Nimr, the consecrated man of cAttarum.

nmr, e.g. Ja 2776 o. - mrtd, e.g. CIH 319/2. - cttrm, Wissmann (c); it is best known as the name of a month (CIH 461/6-7) and of a clan (Qat RÉS 3566/26).

e: to the left of text d; ḥ Ḥ, initial of a personal name; e.g. Ja 2589 b.

f: to the left of, and slightly above, the preceding initial:

cmɔmn/ cAmmɔamin.

g: to the left of text f; written aslant upward:

ḥry Ḥarîy. - E.g. Ja 2740 f.

h: to the right of text c/3:

rnc/ Rânic.

Cf. the personal name rncm in the Qat graffiti from the country of Mukéras; cf. Ar rânic "playing."

i: to the left of text c/3:

yšf/šfq Yašûf [of the family] Šafûq. - yšf, cf.,e.g. JaSIMB, p. 409 B.

j: to the left of the preceding text, two monograms:

1: right: cqɔšb cAwqɔašab

2: left: lfw [of the family] Lafaw.

cqɔšb, same nominal formation as that, e.g. of clɔšb, cmɔšb and cmcq in the Qat graffiti from the country of Mukéras; cf. also the proper name ɔsb in Min Ja 2228 a/1. - lfw, cf. lfyɔl in Ja 2774 ah.

k: to the left of the lower half of text j:

wh[r]m/bn/bryl śmm Wah[r]um, son of Bayśamum.

wh[r]m: the third letter cannot be b because the lower extremity of the right stroke of the letter should still be visible; cf. the family name in CIH 87/2. - byśmm: the tail and the outside edge of the lower half of the circle of y are still on the stone; cf. Ar basama "to smile."

L: between texts f-g and the end of text k, and below the second half of texts a and b:

cbd wdd fryš/ym/mhrg/tmrn

cAbd has loved Furayš during the conflict of the fruits season.

cbd, e.g. JaSIMB, p. 410 A. - wdd, e.g. Ja 2820 a. - fryš, cf. Ḥaḍr fryšm in

RÉS 4693/1 (cf. JaMAR, II, p. 70). - ym, the defective writing of ywm; e.g. RÉS 4176/8. For the discussion of ym/mhrg/tmrn, see below, the commentary on Ja 2861/5.

Ja 2860 m: to the right extremity of the panel, and below and to the right of text h:

blyl Bulayl.

Cf., e.g. bll in Ḥaḍr al-ᶜAqabah 20 (cf. RSO, 40 [1965], p. 298).

n: below and to the left of text m; the lower extremities of yl of this text were protracted below their normal length to become parts of the first two letters of the present text.

ymt Yamutt.

Cf. Saf CIS 3392, and mt in RÉS 5072/1 (cf. JaMAR, II, p. 74). - The letter t has the form of a half-swastika: the horizontal stroke does not have any appendix.

o: to the left of the two preceding texts, and below text h:

ḥdnm Ḥadnum.

Name of a person in Ḥaḍr Ja 1000/2 and of a family in RÉS 3945/11.

p: two monograms to the left of the preceding text:

1: right: ᶜmn ᶜAmin

2: left: ytḫmᵓl [of the family] Yataḥammᵓil.

ᶜmn: e.g. RÉS 4598 A; the family name of this text reads ḥdbm Ḥadbum; cf. cf. ḥdb, e.g. in Ja 2679 b. - ytḫmᵓl: cf. tḫm in Ja 2737 u, and yḫmᵓl, e.g. JaSIMB, p. 415 A.

q: a vertical text to the left of the preceding monograms, and the lower vertical stroke of ḥ of text c/3 is a part of the first letter of the present name.

↓ dmr Damar. - Cf., e.g. JaSIMB, p. 413 A.

r: below the end of text i and to the left of text q:

bydm Baydum.

Cf., e.g. byd in Ja 2569 a, and bydn in JaSIMB, p. 413 A.

s: to the left of the preceding text, and below both the monogram n° 2 of text j and text k:

rᶜyn/m[r]td[j]/wdd[m]/ Raᶜyân, the consecrated man of Waddum.

rᶜyn, cf., e.g. the family name in HC 11/5.

t: a monogram to the left of the preceding text and below the end of text k:

dms Damas.

Cf. Ar damas "hidden, covered," and the Saf personal name dms> in Ox 147.

Ja 2860 u: to the left of the space between texts k and t:

ḥẓy⌟wdm/ Ḥaẓaywaddum. - New personal name.

v: below ẓ of the preceding name, š Š, initial of a personal name.

w: immediately to the left of the preceding text:

ymqr Yamqur.

The vertical stroke attached to the lower right corner of the circle of y is the word divider ending text u. Cf. mqrm, e.g. in JaSIMB, p. 415 B, and mqrt, the name of a temple in Ja 2223/7.

x: immediately below and to the left of the preceding text:

rš̌ḥ Râš̌iḥ.

This name is found as a family name in the Qat graffiti from the country of Mukérâs; cf. also rš̌ḥm, a family name in Qat RÉS 3878/19. The right aslant stroke of ḥ is connected with the lower extremity of r of the preceding text.

y: to the left of text w:

smyfd Samayfadd.

Same nominal derivation as that, e.g. of smy>mr (e.g. RÉS 3893/1).

z: below and slightly to the right of text r:

rkbm Rakbum.

This personal name is found in the Qat graffiti from the country of Mukérâs; cf. also rkbn, e.g. in JaSIMB, p. 411 B.

aa: to the left of the preceding name, and below the first half of text s:

[c]ydwd⌟[m]/⌟ [Yad]waddum.

There is no way of knowing whether the first letter of the name is missing. In the affirmative, this letter could only be either w or c; otherwise, some part of the lower extremity of the letter would still be on the stone. The name is, thus, either ydwdm or [c]ydwdm. For cyd, cf., e.g. in Ja 2743 c.

ab: to the right of, and below, text m:

ṣtt Ṣatt. - Cf. Ar ṣatta "to repel."

ac: to the left of text ab, and below texts m and n, h Ḥ, initial of a personal name.

ad: below and to the left of text q, and below and to the right of text z:

htm Ḥâtim.

This personal name is found in the Qat graffiti from the country of Mukéraš; cf. also ʾlhtm in Ja 2816 af.

Ja 2860 ae: immediately to the left of the preceding name:

mšwʿt Mašwaʿat. - Cf., e.g. šwʿn in CIH 563 + 956/2.

af: below the end of text aa:

ʿmr[ʿ]h Mâri[ʿ]ah.

Only one letter is missing, and because of the location of text ag, the missing letter is either ʿ or w; the restored name is found as the first element of mrʿhslm in Min JsaL 364 a/1 (cf. JaMIL, p. 163 B).

ag: below the center of the preceding name:

šġb Šaġib.

Cf. Ar šajib "(said of a man) who excites or stirs up evil or mischief."

ah: below the monogram of text t, and above the body of an animal with curved horns:

ġyrm Ġayrum. - Cf. ġyr in Saf (e.g. JaS 71 c) and Liḥ JaL 153 c.

ai: a monogram below the first two letters of text x:

mbl Miball. - Ja 2771 ax.

aj: immediately to the left of the preceding name, f/ F, initial of a personal name in a square cartouche.

ak: below and to the left of the preceding initial:

nʿm Naʿm. - E.g. Ja 2776 am.

Graf 11 (cf. W.W. Müller, in NESE, II, pp. 151-152, and photograph printed upside down in pl. 14, n° 46):

⌜/⌝nʿ⌜m⌝[brl/]	1	Naʿm[baral,]
ʿdf,rdm	2	he of [the family] Fardum.

L. 1: to the right of the initial letter n, there is still on the stone the lower extremity of a vertical stroke, which can hardly belong to anything but a word divider. This initial stroke is not mentioned by the editor. - Three letters must be restored to the left of m because the space between the letters is narrower in l. 1 than in l. 2, and n starts above and slightly to the right of the second vertical stroke of d of l. 2. These two remarks are not made by the editor who restores two letters only. For nʿmbrl, cf., e.g. JaSIMB, p.416 A. A name, such as nʿmgd, is one letter too short; the restoration of this name in Ḥaḍr Sanā 1/1 is doubtful.
L. 2: the two vertical strokes at the beginning of the line may well belong to d. frdm: the editor fails to mention that the root frd is already attested in the Ḥaḍr personal name mfrdm of Ja 892/11; cf. also Saf frd in Wi 10.

Ja 2860 aL: below texts ac, o and p:

lḥyᶜtt Laḥayᶜaṯat.

am: the three letters of the present name are engraved between letters nos.2 and 3, 3 and 4, and 6 and 7 of the preceding name:

ksm Kâsim. - CIH 443/1.

an: immediately to the left of text aL:

mnᶜm/mqtwy/dkdyr skm/

Munᶜim, strong man of (the clan) Kudayr, has toddled.

mnᶜm is related to nᶜm rather than mnᶜ because the first root is much more attested in onomastics than the second; cf., e.g. JaSIMB, p. 421 A. - kdyr, cf. the place name kdr, e.g. in CIH 541/21. - skm: the last letter is senestrograde; cf. Ar sakama "to toddle." skm is also known as the name of a person (Ja 2194 ak) and of a building (CIH 325/4).

ao: below the preceding text; the upper appendix of the fourth letter is engraved between the last two letters of text an:

ɔlškr ɔIlšakar.

Cf. škrɔl in RSO, 32 (1957),pp. 559 and 562, and yškrɔl, e.g. in Min RÊS 3285/4.

ap: the first letter of this name is the upper extremity of letter n° 4 of the preceding name; then, the last two letters are written vertically and they encroach upon each other; the lower right section of the 3rd letter is engraved upon the extremity of letter n° 5 of text ao.

$l\frac{q}{c}$ Laqqâᶜ.

Cf. Tham JsaT 37 (cf. my volume entitled Thamudic Studies, Washington, 1967, p. 90 A).

aq: below and to the right of text aL:

yhm/ Yahumm.

The second letter cannot be ḥ; the upper half of the central vertical stroke of that letter would still be on the rock. Cf. Min hm in JsaL 286/1 (cf. JaMIL, p. 162 A).

ar: below and to the left of the preceding name:

kbry/ Kabray. - Cf. kbr in Ja 2771 r.

as: to the left of the preceding name and below texts am - ap:

nl/šmsy/bn/bmʳytʾᶜ

Was upset Šamsay, son of Bimaytaᶜ.

nl: nwl, in the passive voice, as in Saf (cf. JaSN, p. 177 A). - šmsy, known as the name of a month, e.g. in RÉS 3357/8.

Ja 2860 at: below text aa, to the left of texts ao, ap and as, a group of letters which can hardly be interpreted due to the large missing section to the right.

au: a monogram below and to the left of the group at:

ghln Gahlân. - Ja 2760 c.

av: to the left of the upper section of the preceding monogram, h H, initial of a personal name.

aw: below and to the left of both texts aw and av, h H, initial of a personal name.

ax: below and to the left of the horned animal mentioned in connection with text ah:

ɔs/dm ɔAws [of the family] Dawm.

ɔs, e.g. Ja 2774 bg. - dm, cf. ydm, e.g. in Iryani 18/1; dm is attested in Saf CIS 5165 (cf. JaSN, p. 162 B).

ay: below the long horizontal crack in the rock and the beginning of text as:

lsymt Lusaymat. - E.g. lsmm in Ja 2784 m.

az: below the same crack and texts au - ax:

snᶜm/bn/snᶜm Sanᶜum, son of Sanᶜum.

snᶜm, cf. Saf (l)snᶜ in Wi 949 (cf. JaMAR, VII, p. 187 A).

VI - J. Maᶜsâl.

The site of J. Maᶜsâl, which is described in RaBY (pp. 289-293) with a sketch of the place on p. 289, fig. 66, is oriented west - east and located 2 and 1/2 hours by land rover east-southeast of Radâᶜ (44° 50.5' E - 14° 25' N); it is the upper extremity of a wide isosceles triangle whose left and right extremities are, respectively, Bayt al-Jabrî (45° 5' E - 14° 20.5' N) and as-Suwâdîyah (45° 13.5' E - 14° 2.5' N). From Radâᶜ to J. Maᶜsâl, the road passes through or nearby the following towns: ᶜAbbâs (44° 57' E - 14° 23.5' N), al-Qâhir, Bayt al-Jabrî, ᶜÂbas, Subût, Dirâᶜ and Jabar. The place may, thus, be identified with "forts" indicated in YARNA, sheet 5, with the following coordinates: 14° 21.5' N - 45° 10' E. All the coordinates mentioned above were taken from the same sheet of YARNA.

The spelling of the name was requested from many natives, as I usually do, including the commanding officer of the military post of as-Suwâdîyah. All of them wrote a fatḥah (instead of a kasrah, as in RaBY) above the letter mîm. Furthermore, I did not spend enough time on the location and, therefore, my notes are too sketchy, to evaluate RaBY's plan of the whole site.

RaBY locates the inscriptions on the southeastern side of the huge massive (cf. fig. 69 on p. 291) located at the southwestern extremity of the site. He further gives the following information:

> "Der Felsen trägt qatabanische und sabäische Inschriften, und zwar drei kürzere, von denen sich zwei rechts am Treppenaufgang ziemlich niedrig und eine links, sehr hoch an der Felswand befinden. Drei weitere grosse Inschriftfelder sind hoch an der Südostseite angebracht."

The first two texts of the first group described above are J. Maᶜsâl 2 and 3, respectively, Ja 2862 and 2863. The third text is J. Maᶜsâl 1: Ja 2861.

The second group, east of the first one, is composed of five texts, J. Maᶜsâl 5 - 9, and J. Maᶜsâl 9 is Ja 2867.

On the same location, there are two more inscriptions which, as the texts of the first group, are isolated; they are J. Maᶜsâl 4 and 10.

Furthermore, I found five more inscriptions on the site, J. Maᶜsâl 11, 12 a-c, and 13: Ja 2864, 2865 a-c, and 2866, respectively. The location of the last seven texts is not listed in RaBY's description of the site.

The two following expressions
šmshw/ᶜlyt/ᶜdy/ᶜrhw/šhrrm of Ja 2861/3-4 and
šmsm/ᶜlyt/bᶜrhw/šhrrm of Ja 2867/1 are clarified by the expression
šmshmw/ᶜlyt/bᶜlt/ᶜr/šhrrm of RÉS 3958/10-11, where the name šhrrm was read by JaMAR, III, p. 63; this text is engraved on a boulder near J. Qarnein

in Wâdî Beiḥân, the heart of Qatabân.
Furthermore, the author of RÉS 3958 also engraved J. Maᶜsâl 5, and these two texts are separated from each other by four years; they were chiseled, respectively, in 144 and 148 according to their respective dates which read as follows:

wrḥs/ṣyd/dlᵓrbᶜt/wᵓrbᶜhy/wmᵓt/ḥryftm of RÉS 3958/14: " during the month of Ṣayd of the year 144;" and

bwrḥn/ṣyd/dltmnwt/wᵓrbᶜhy/wmᵓt/ḥryftm of J. Maᶜsâl 5/12: "during the month of Ṣayd of the year 148."

The two dates have in common the two Qat forms ḥryft, which was adopted in the late Sab texts, and ᵓrbᶜhy (already in Min TaAM 5/3). The second text, however, contains the Ḥaḍr form tmnwt (already in Ḥaḍr Ja 949/3): tmnt in Sab (cf., e.g. JaSIMB, p. 450 B) and Qat (RÉS 3856/3).
It should be noted that J. Pirenne still maintains ḥryfm at the end of RÉS 3958 (cf. PSAS, 4 [1974], p. 123), although the correction to ḥryftm had already been given by JaSIMB (p. 359 and note 51) and was repeated by JaMAR, III, p. 63. - On the date of RÉS 3958, WiZGL (pp. 72, 401 and 409, but with a question mark on p. 395) states that "144" was engraved instead of "344" and, according to M. Höfner, the omission of three before hundred is explained because there was no room left in the last line and the engraver could not or would not add another line (cf. l.c., p. 73, note 181 a). Such an opinion was absolutely gratuitous: an omission must be justified instead of being taken for granted, and M. Höfner's reasoning is unadmissible. J. Maᶜsâl 5 is another example of the same era.

RÉS 3958 and J. Maᶜsâl 5 have also in common the mention of mrᵓhmw/ᵓlᶜz/ylṭ/mlk/ḥḍrmwt/bn/ᶜmdhr (cf., respectively, l. 8-9 and l. 4-5, 5-6 without the filiation) "their lord ᵓIlᶜazz Yalûṭ, king of Ḥaḍramawt, son of ᶜAmmdaḥar." According to my chronology, this Ḥaḍr king reigned about A.D.270 (cf. JaSIMB, p. 392).

The ancient name of the city buit atop J. Maᶜsâl was wᶜln "Waᶜlân" (Ja 2867/5; cf. also RaBY, p. 289). According to L. Forrer (cf. Südarabien, Leipzig, 1942, p. 150, note 3), E. Glaser had located Waᶜlân southwest of as-Suwâdîyah. The name of the plain surrounding the city of Waᶜlân was thmm "Tahmum" (Ja 2861/5 and 2862/5).

Ja 2861: an inscription engraved on the vertical panel, about 15 m. above the level of the platform immediately south of it, and west of the crevice which divides the massive into two unequal parts; J. Maᶜsâl 1; cf. photograph in pl. 21.

1 mᶜdkrb/ᵓsᵓr/bn/whbᵓl/ᶜmdn/wwtrm
2 yrtᶜ/wlḥyᶜt/bryn/ᵓqwl/rdmn/whwl
3 n/bnw/mᶜhr/wdhwln/hqny/šmshw/ᶜl
4 yt/ᶜdy/ᶜrhw/šḥrrm/rntn/wb.....
5 ywm/ᶜfr/bthmm/bmhrg/hmrtn/tntn

1 Maᶜadkarib ᵓAsᵓar, son of Wahabᵓil ᶜAmdân, and Watarum
2 Yartaᶜ and Laḥayᶜat Baryân, rulers of Radmân and of Haw-
3 lân, descendants of (the clan) Muᶜahir and of (the tribe) Hawlân, has

dedicated to his Šams ᶜAl-

4 yat in Her fortress Šaḥrarum Rannatân and B.....

5 when he has irrigated the crop in Tahmum during the conflict of the second vintage.

L. 1: ᶜmdn, e.g. RÉS 5099/1. - wtrm, cf., e.g. JaSIMB, p. 408 B.

L. 2: yrtᶜ is a proper name in CIH 338/7 and Qat Ja 2366/5. - lḥyᶜt/bryn of the two clans Muᶜahir and Ḥawlân is also known in Lu 26 (from Wâdî Ḥirr), which he himself wrote. - ᶜlyt, cf. JaP, p. 102; the feminine epitheton means "illustrious."

L. 4: rntn, cf., e.g. the personal name rntm in Qat CIH 840/1 and the name of a woman in CIH 495/3-4 (for some remarks on this text, cf. JaMAR, II, pp. 39 B, 41 A and 48). - wb.....: the personal name was composed of six letters, the first of which is b, because l. 3 and 5 have each 25 letters, while l. 1 and 2 have each 26 letters.

L. 5: ᶜfr, cf. Ar ᶜafara "to irrigate the cereals," and ᶜafar "the first or the unique irrigation of the fields;" cf. also ᶜafar in Datînah "terrain qui a été arrosé, mais dont l'eau a été absorbée qu'il est à sec" (cf. LaGD, pp. 2306-2307). - thmm is the name of the plain around J. Maᶜsâl. The expressions

bmhrg/ḥmrtn/tntn (here),

bmhrg/nmrn/qdmn (Ja 2862/5), and

ym/mhrg/tmrn (Ja 2860 L)

clearly suggest that mhrg (cf. JaSIMB, p. 439 B) cannot be translated "slaughter" or even "battle" because such events last one day or two days at the most; a translation, such as "conflict" (cf. Ar ḥarj; as in RÉS 3945/13: bmhrg) would be more appropriate for allowing enough time not only for the news to reach the authors of the texts Ja 2861 and 2862 but also for these authors to have the inscriptions engraved. In such a case, ym or b would be plainly justified. Furthermore, the gender of tnt leaves no doubt as to which word this adjective refers, and none of the three words ḥmrt, nmr and tmr is indicated in their text or known elsewhere as the name of a month; each of them must be understood as an ordinary noun indicating a certain period of the year. tmr (cf., e.g. JaSIMB, p. 450 B: "fruit") refers to the fruits season; cf., e.g. ḥrf "autumn" and "fruits of autumn" (cf. l.c., p. 437 B, and above, in the onomastic list of Ja 2848). - ḥmrt may be translated "vintage," the season of the wine-harvest or of the the making of the wine; cf. Ar ḫamr "wine;" also in Datînah (cf. LaGD, p. 643) and modern Ṣanᶜâɔite (cf. E. Rossi, L'arabo parlato a Ṣanᶜâɔ, Rome, 1939, p. 245 B.) - For nmr, cf. Ar namir "a collection of clouds having marks like those of a namir (leopard);" those spotted clouds are the premonitory signs of the rain; nmr refers to the rainy season.

CIH 658/1-3 may be restored as follows on the basis of the preceding text:

1 [mᶜdk]rb/ɔsɔr/bn/mᶜḥr/wᶠdh⁷

2 [wln]ᶠ/⁷qyl/rdmn/whwln/<bn/> whb

3 [ɔl]ᶠ/⁷bqr/-

1 [Maᶜadka]rib ɔAsɔar of the (clan) Muᶜahir and of (the tribe) Ha[w-]

2 [lân,] ruler of Radmân and of Hawlân, < son of > Wahab-

3 [ɔil,] has made wide -

bn was omitted in l. 2 by haplography with n of hwln. - bqr, e.g. Ja 2366/3.

Ja 2862: engraved on a southwestern side of the eastern part of the massive, east of the crevice and about 10 m. below and east of the preceding text; J. Maᶜsâl 2; cf. photograph in pl. 21.

1 sydm/ɔrśl/bn/mᶜhr/wdhwln

2 bn/whbɔl/ᶜmdn/wwtrm/yrtᶜ

3 wlhyᶜt/bryn/ɔqwl/rdmn/wh

4 wln/hqny/šmshw/ᶜlyt/ywm/ᶜ

5 fr/bthmm/bmhrg/nmrn/qdmn

1 Saydum ɔArśal, descendant of (the clan) Muᶜahir and of (the tribe) Hawlân,

2 son of Wahabɔil ᶜAmdân, and Watarum Yartaᶜ

3 and Laḥayᶜat Baryân, rulers of Radmân and Haw-

4 lân, has dedicated to his Šams ᶜAlyat, when he

5 has irrigated the crop in Tahmum during the conflict of the first dotted-clouds season.

A brother of the principal author of Ja 2861 is the author of the present text and he has the same associates as rulers of the two clans Radmân and Hawlân. sydm is attested as a personal name in the Qat graffiti from the country of Mukêrâs; cf. also sydn in RÉS 4197/5. - ɔrśl, cf., e.g. JaSIMB, p. 406 B. - For the interpretation of l. 5, see above, the commentary on Ja 2861/5.

Ja 2863: a Qat text engraved about 4 m. above the level of the platform listed in connection with Ja 2861, about 2 m. below and to the right of the preceding text and on the same side of the eastern part of the massive; J. Maᶜsâl 3; cf. photograph in pl. 21.

1 hwfᶜm/bwᶜ/wrbbm/ɔ

2 b/tqdmw/bytn/lwbn/y

3 kwḥ/wkl/mqḥs/wᶜšqts

4 lmrɔsmy/ɔbᶜm/yhrᶜš

1 Hawfᶜamm Bawᶜ and Rabîbum

2 ɔAb have directed the buiding of the house Lawbân

3 Yakwaḥ and all its courts and its annexes

4 for the lord of them both, ɔAbᶜamm Yuharᶜiš.

L. 1: hwfᶜm, e.g. Ja 2473/5. - bwᶜ is known as a Sab verb "to conclude an agreement with someone"in Ja 2762 u. - rbbm, for Sab, cf., e.g. JaSIMB, p. 411 A.

L. 1-2: ʾb, Min Ja 2336 d, Sab Ja 2615 g, and Qat, e.g. RÉS 4944 B b (cf. JaMAR, III, p. 141).

L. 2: tqdmw, e.g. Ja 2470/2. - lwbn, cf. the feminine personal name lwb in Bellerby-Habban 2 m B/1-2. - ykwḥ, cf., e.g. khydᶜ in Ja 2754 j. For the name of the house, see below, the commentary on Ja 2867.
Bellerby-Habban 2 m (cf. G. Ryckmans, in Le Muséon, 62 [1949], pp. 108-109 and facsimile on p. 63; the photograph in pl. 6, top, is useless) is composed of two texts:

A (the upper line) ghmm (as in the edition) Gaḥmum. - E.g. ghm in Sab Ja 2816 b/1.

B (the two remaining lines): a boustrophedon text:

tʾwt l <-- 1 Has sojourned [here]

wb/ʾsḥt --> 2 Luwâb [of the family] ʾAshat.

tʾwt, feminine of tʾw (RÉS 3945/2), 5th form of ʾwy,"to stop and sojourn at one place." - lwb, cf. Saf Wi 262 b (cf. JaMAR, IV, p. 158 B). - ʾsḥt, cf., e.g. shtm in Ḥaḍr Ja 2493 b.

L. 3: mqḥ, e.g. Sab Dostal 1/7 and 7-8, where W.W. Müller translates it as "Bauarbeit" (cf. NESE, II, p. 140). This translation is vague enough to fit any kind of construction. Cf. Ar qâḥat "court (of a house)." - ᶜšqt, plural of ᶜšq; for the verb ᶜšq, cf., e.g. JaMAR, III, pp. 54-55 on Ja 2470/3. Here, cf. Ar ᶜašiqa "to stick to someone;" the noun may be translated "annex."

L. 4: ʾbᶜm, e.g. Ja 391. - yhrᶜš (for Sab, cf., e.g. JaSIMB, p. 408 B), also known in Ḥaḍr RÉS 2687/1; attested here for the first time in Qat. ʾbᶜm/ yhrᶜš was the chieftain of the two authors.

Ja 2864: a very damaged text engraved about 3 m. above ground level on a vertical panel about 150 m. northeast of the main group of texts; J. Macsâl 11; cf. tracing in pl. 18.

1 lḥyᶜtt/yr hm [/bn/m]ᶜ hr /w dh wln/qyl

2 rdmn/w h w l n /[bn/whbʾl/yḥz/bq] r/ w h

3 fᶜl /[whqh/kl/]mb[ny/ᶜ r n/šḥrrm/wśr]

4 thw/[whlfhw/w]gnʾtʿhˀ[w/...

1 Laḥayᶜatat Yarḥam, [descendant of (the clan) Mu]ᶜahir and of (the tribe)Ḥawlân, ruler of

2 Radmân and Ḥawlân, [son of Wahabʾil Yaḥûz, has made wi]de and ordered the exe-

3 cution of, [and prepared, all] the cons[truction of the fortress Šaḥ-rarum, and] its [warehou-]

4 ses [and its gate and] it[s] enclosure walls [and ...

The text is a short summary of Ja 2867, which is used in the restoration of the destroyed sections of the present text; but the order of the nouns of l. 3-4 is reversed in Ja 2867.

L. 1: lḥyᶜtt/yrḥm: the name was borne by a Sab king, who reigned south and southwest of Ṣanᶜaᵓ about 65-55 B.C. (cf. JaSIMB, p. 473 C; also attested in SharafT 9/1) and the ancestor of the authors of RÉS 2633 which is dated of the year 640 of the Sab era.

L. 2: whbᵓl/yḥz (cf. also Ja 2867/1) is also the name of a Sab king (cf., e.g. JaSIMB, p. 476 B), who reigned in Mârib about 160-145 B.C. - [bq]r: the upper fourth of the last letter is still on the stone.

L. 2-3: the two verbs brᵓ and ḥqḥ are also mentioned in Ja 2867/1-2. - hfᶜl, Sab RÉS 4174/4. If the 4th form does not have the same meaning as that of the 1st form, it then means "to order something to be done," viz. "to order the execution of something." - ḥqḥ/kl: six letters are missing between hfᶜl and mb[ny]; the three verbs of Ja 2867/1-2 have three letters each; such a verbal form fits perfectly well if the two other letters are kl. For ḥqḥ, cf., e.g. Ja 1819/6.

L. 3-4: śrt, plural of śr; cf. Ar sâra (i), 8th form "to procure for oneself wheat or other provision from a place to be laid up in store," and sîrat "wheat or other provision that is bought from a place to be laid up in store." The noun may be translated "warehouse." - My restoration of l. 2-3 gives each line the same number of letters, viz. 24; and the contents of l. 2 are assured. - [whlfhw/w]gnᵓth[w: the order of the two nouns is reversed in Ja 2867/4 and RÉS 2633/7.

Ja 2865: a group of three rock inscriptions engraved on a northern vertical panel located about 200 m. north of the southeastern massive of the site; J. Maᶜsâl 12; cf. tracing in pl. 18.

Preliminary note. - The following graffiti do not contain any name typically Qat; they may, thus, be considered Sab as the great majority of the other texts from the site. - The palaeography of these graffiti is interesting because of the forms of ᵓ and w. The letter ᵓ found in text c/1 is composed of a rectangular triangle with the right angle in the upper left corner, and the diacritic part of the letter is composed of two short vertical lines. This form of ᵓ cannot but be very old and is a very close, if not direct, derivation of the Protosinaitic form (cf. JaPRER, p. 52, fig. 3). The first form of w found in text a/1 is common in Tham, and its value is ascertained by text b/1. Texts a and b/1-2 have in common not only two new theophoric names with the same verbal form as second component but also the same family name.

a: a cartouche of 33 x 19 cm.

ᶜmywᶜ	1	cAmmyawᶜ
kᶜdd	2	[of the family] Kaᶜdad.

ᶜmywᶜ: for the second element of this new theophoric name, cf. Ar waᶜà (i) "to keep in mind, consider." - kᶜdd, cf. the personal names kᶜd (Ja 2706)

and kᶜdh (Qat RÉS 3902, n° 48).

b: above and to the left of the preceding cartouche, another cartouche of 27 x 29 cm.

ɔlywᶜ	1	ɔIlyawᶜ
kᶜdd	2	[of the family] Kaᶜdad
rᶜb	3	was frightened.

rᶜb, cf. Saf LP 769.

c: another cartouche below and to the left of the preceding one; 36 x 28 cm.

ɔlṣnᶜ	1	ɔIlṣanaᶜ
śrkm	2	[of the family] Śarkum.

ɔlṣnᶜ: for the second element of this new theophoric name, cf., e.g. ṣnᶜ in RÉS 4050/3. The left vertical stroke of ɔ is also a part of l. - śrkm, cf. Ar sarika "to be weakened."

Ja 2866: on the southern side of a boulder southwest of the so-called tombs; J. Maᶜsâl 13; cf. tracing in pl. 18.

ḥdm	1	Ḥadam
ᶜmnsɔ	2	[of the family] ᶜAmmnasaɔ.

ḥdm, Tham Hu 783/2 (cf. JaMAR, VII, p. 191 B) and Sab ḥdmlt (Ja 2816 r); cf. also in Saf, e.g. ḥdml (CIS 1992 bis in JaMAR, IV, p. 158 A). - ᶜmnsɔ, cf., e.g. nsɔlh in Ja 2816 h. The last two letters form a monogram; the broken line seems to have been added to s when the engraver noticed that he did not have enough space for a normal ɔ to the left of s.

Ja 2867: on the eastern extremity of the southeastern panel of the massive and about 20 m. above the level of the rocky platform facing that section of the massive; J. Maᶜsâl 9; cf. photograph in pl. 21.

1 lḥyᶜtt/yrḥm/bn/mᶜhr/wdhwln/qyl/rdmn/whwln/bn/whbɔl/yḥz/brɔ/w
2 bqr/whqḥ/mqf/šmsm/ᶜlyt/bᶜrhw/šḥrrm/mšmsm/lbny/mᶜhr/ɔbᶜl/bytn
3 hrn/wkl/fᶜl/wmdqn/wmśwdt/wmḥfdt/wṣwbt/wkryft/wɔmṯr/wmᶜynt/wm
4 nqlt/wmsbɔ/wtwṯb/wᶜryš/wmṯwlt/wśrt/wmḥṣn/wgnɔt/whlf/wmswrt/d
5 n/ᶜrn/šḥrrm/whɔtm/gnɔ/dn/ᶜrn/šḥrrm/bgnɔ/hgrn/wᶜln/tɔzl/wkl/ɔ
6 sṯr/wmḥyr/wmšmt/whrd/šmsm/bḥšk/wthrg/šmsm/ᶜlyt/wb/mlɔ/wzɔd/ᶜttr/š
7 rqn/wɔlhmw/ᶜm/wmndḥthmw/wb/ɔhyl/wmqymt/šᶜbhmw/rdmn/yhrgb/wkl/ɔšᶜ
8 bhmw/<w>ldᶜm/rtd/lḥyᶜtt/šmsm/wɔlht/ᶜrn/šḥrrm/ɔdnhw/wɔɔdn/ɔḥyhw/wɔl
9 wdhmw/wdɔᶜdrhmw/ɔbᶜl/bythmw/hrn/wbythmw/hrn/wkl/ɔbythmw/wdqnyw/w
10 dyqnynn/wɔšᶜbhmw/ɔšᶜb/yqln/whrg/bn/bythmw/hrn/wdlhmw/nᶜm/wynᶜmn

1 Laḥaycatat Yarḥam of (the clan) Mucahir and of (the tribe) Ḥawlân, ruler

of Radmân and Ḥawlân, son of Wahabʾil Yaḥûz, has built and

2 made wide and readied the stela of Šamsum ʿAlyat in Her fortress Šaḥ-
rarum Mušammasum for the descendants of (the clan) Mucahir, the masters of
the house

3 Ḥirrân and all the work, viz. the oratory and the incense burner sanctua-
ries and the towers and the buttresses and the cisterns and the rain col-
lectors and the lodgings and the

4 passes and the road and the reception hall and the sheds and the pathways
and the warehouses and the fortification system and the walls and the gate
and the canals of the

5 fortress Šaḥrarum. And he has put together the enclosure wall of this for-
tress Šaḥrarum within the enclosure wall of the city of Waʿlân and all the

6 writings and the pastures and the arable fields and the restricted areas
of Šamsum by the ordinance and the order of Šamsum ʿAlyat and by the favor
and the providing of ʿAttar

7 Šarqân and their god, ʿAmm, and of their deities of the irrigation, and
with the strength and the power of their tribe Radmân Yuhargib and of all
their

8 tribes, the <chi>ldren of ʿAmm. Laḥayʿatat has entrusted to Šams and
the deities of the fortress Šaḥrarum his understanding and the understand-
ing of his brothers and of their

9 children and of their assistants, the masters of their house Ḥirrân and
of their house Ḥirrân and of all their houses and what they have possessed
and

10 what they shall possess, and of their tribes, the tribes he shall rule and
govern among their house Ḥirrân. And that it may have been and be pleasant
for them!

The text, which is written by the same author as Ja 2864, may be divided into three major sections:

1. l: the author's identity;
1. l-8: the list of the author's achievements inside (l. l-5) and outside (l. 5-8) the fortress Šaḥrarum which is located in the city of Waʿlân;
1. 8-10: the list of the author's dedications to the female deities of the fortress Šaḥrarum.

The main characteristics of the text are (1) the unusually long enumeration of the various sections of the fortress Šaḥrarum (l. 3-4), and

(2) the presence of three appellative epithetons, viz. mšmsm "sunny," tᵓzl "it was very mighty," and yhrgb "it was honored"; they qualify the name of the fortress Šaḫrarum, the name of the city Waᶜlân, and the name of the tribe Radmân, respectively.-The second feature is already attested in Ja 2863, where the appellative epitheton of the name of the house lwbn is ykwḥ. The name of the house lwbn/ykwḥ means "the thirst is overcome [here]." This name is paralleled by the name of a Qat house in RÉS 4094 (cf. JaP, pp. 111-112), and the origin of the founders of Waᶜlân and Šaḫrarum is Qat. The expression wᶜln/tᵓzl of l. 5 may also be understood as a whole phrase with the meaning of "the ibex is very mighty." However, it is not immediately obvious how the same reasoning may be applied to šḫrrm/mšmsm (l. 2) or rdmn/yhrgb (l. 7) because the roots šḫr and rdm mean "to open (the mouth)" and "to stop, close," respectively. In these two cases, it seems better to assume that the epithetons mšmsm and yhrgb were given to the city and the tribe independently from the actual meaning of their respective names.

L. 1: same identity as in Ja 2864/1-2.

L. 1-2: brᵓ/wbqr/whqḥ, cf., e.g. brᵓw/whqḥ in Ja 1819/6 (thus, brᵓ/wh[qḥ] is possible in Lu 15/1-2) and bqr/wbrᵓ in Lu 26/2-3.

L. 2: mšmsm: the -m is explained by the mimation of šḫrrm; cf. Ar mušammas "made in the sun;" the epitheton means "sunny."

L. 3: fᶜl is the general word indicating all work done in the fortress and is followed by the list of seventeen words, each of them specifying a particular kind of work; the first of them, mdqn, is introduced by the conjunction w which has the value of "viz." - ṣwbt, plural of ṣwb, cf., e.g. Fakhry 93. Here as in Ga 51/1, 2 and 3, ṣwbt is distinguished from gnᵓ "enclosure wall" and mḥfdt "towers," but in CIH 40/3 and Qat RÉS 3552/3, ṣwbt are parts of a mḥfd. The meaning of Ar ṣawb "a side; a lateral, or an adjacent, part of something" (cf. also in Daṯînah ṣîbat "côté," and ṣûbat "tas, monceau" in LaGD, p. 2154) suggests that those ṣwbt may be the "buttresses," such as those at al-Masâjid (see above, p. 59). - kryft, plural of krf (e.g. CIH 107/2); cf. the Qat plural form krwf in Groom-Beihan 19 a. - ᵓmṯr, plural of mṯr (cf. JaSIMB, p. 440 A); the other plural form is mṯwr in CIH 3/6. The ordinary meaning of "irrigated field" is not suitable in the present text, which lists several kinds of constructions accomplished atop a rocky hill. I suggest translating the word as "water collectors," viz. the open canals masoned alongside of the hillsides to collect the rain water, such as those at Baynûn. When the rain collector is built atop a house, it is called dhb (see above, e.g. Fakhry 74/2, p. 4). - mᶜynt, plural of mᶜn, as in Ga 3/5 (see below, appendix n° 2).

L. 3-4: mnqlt (e.g. CIH 418/1), plural of mnql (e.g. Ja 1012 m/3).

L. 4: msbᵓ, e.g. CIH 418/1, not "military campaign" (cf. JaSIMB, p. 440 B). - twtb, cf. tawattab "être assis de la manière orientale" in Daṯînah (cf. LaGD, pp. 2901-2902) and in Ḥaḍr (cf. LaH, pp. 339-341). In the present text, the word may be translated "reception hall." - ᶜryš, plural of ᶜrš; cf. Ar ᶜarš and ᶜarîš "shed." - mṯwlt, plural of mṯwl of CIH 608/1. The word of the present inscription refers to some construction in a fortress; and CIH 608 is engraved inside the cleft of a mountain (cf. WiZAG, pp. 66 and 95, note 246,

and JaMAR, III, p. 10). Since the property of ʾAratac and his friends is described as being north- and eastward of the place where CIH 608 is engraved, N. Rhodokanakis' suggestion of a "Höhenweg" is surely correct. This interpretation is also suitable in the present text, since Šaḫrarum is built atop a rocky hill. The difference between mnqlt and mtwlt seems to be that the first refers to the passes leading to the fortress and the second the passes connecting the various sections of the fortress to each other. - mḥṣn, cf. Ar ḥiṣn "fortification, fortress," and ḥaṣīn and muḥaṣṣan "fortified;" mḥṣn of the present inscription refers to the whole system of fortifications. - mswrt, plural of mswr, plain writing of msrt (e.g. RÉS 4788/1).

L. 5: hʾtm, cf. ʾtm, e.g. in JaSIMB, p. 428 A. - tʾzl, cf. Ar ʾazal "vehemence of fight or war;" here the denominative 5th form may be translated "to be very mighty." The normal meaning of Ar ʾazala, 5th form "(said of someone's mind) to be or become strait," can hardly be used, even given a material meaning. Cf. also the personal names yʾzl (cf., e.g. JaSIMB, p. 408 A), and ʾzlm (Ja 2774 L).

L. 6: mḥyr, cf. ḥyrt and the verb ḥyr in JaSIMB, p. 436 A, and especially ḥayr "a place of pasture prohibited to the public." - mšmt, plural of mšm, cf. JaSIMB, p. 441 B. - ḥrd, cf. Ar ḥarada "to restrain, forbid, prohibit;" 1st and 5th forms "to separate oneself from the others." The word may be translated "restricted areas." - bḫšk/wtḫrg, cf. Qat VaBe 1/3. - mlʾ, cf. JaSIMB, p. 440 A. - zʾd, cf. the masdar of the verb zwd; cf. also zʾdʾ of Ja 750/7 and commentary.

L. 7: yhrgb, epitheton of rdmn and well known in the Qat royal onomastics; cf. cf. Ar rajaba, 4th form "to honor, magnify;" here, in the passive voice, "he/it was honored."

L. 8: the first letter of wldᶜm, the well-known Qat expression, was forgotten by haplography with the last letter of the preceding personal pronoun -hmw. - ʾlht, Qat external plural of ʾlt.

L. 9: dʾᶜdrhmw, e.g. Gl 1364/4 (: GrR 42; cf. A.G. Lundin, in Pismennye pamyatniki i problemi istorii kultury narodov vostoka, 9, 1973, p. 36). - bythmw/hrn/wbythmw/hrn, cf. bytnyhn/hrn/hrn (RÉS 3958/13), and it is with this hrn/hrn that WiZGL (p. 456 B) suggests to identify Hirrân, north of Damâr. The author does not specify which one of the two hrn's he has in mind, and hrn near Damâr is too far away.

L. 10: dlhmw/nᶜm/wynᶜmn is a variant of the well-known expression ldt/nᶜmt/wtnᶜmn/l- (e.g. CIH 75/8-9), which may depend on a verb (e.g. RÉS 3990/10), in which case dt may be introduced by a preposition, such as b, if the verb requires it; cf. Qat HöQWI/3-4.

VII - J . Ḍ î n .

J. Ḍîn, with an elevation of 2890 m. and about 600 m. above the surrounding plain, lies about 12.5 kil. southeast (in a straight line) of ᶜAmrân, about 200 m. north—northeast of the asphalt road Ṣanᶜâ - ᶜAmrân and almost east of the village called Benî Mîmûn (located west of the road);the coordinates of J. Ḍîn are 15° 36' N - 44° 2.5' E on YARNA, sheet 5. For an introduction to J. Ḍîn and a plan of the mosque, which is built atop the mountain, cf. CIH, I, p. 168. Beside the mosque, the site is also composed of two cisterns located northwest of the mosque. The first cistern is nearby the mosque, but the second is about at the first third of the descent.

CIH 103: a grayish sandstone re-used about 5 m. above ground level at the eastern extremity of the southeastern wall of the mosque;approximate measurements: 64 x 20 cm.; the text is in relief; cf. tracing in pl. 18.

The final h is certain; only the extremities of the letter are covered with cement which is represented on the tracing by the dots surrounding the text on three sides.

CIH 104: a grayish sandstone lying on its right side and re-used about 4 m. above ground level at the northern extremity of the east-northeastern wall of the same mosque. Stone: 41 x 22.5 cm.; letter height: 2.5 cm.; space between the lines: 0.5 cm.; cf. tracing in pl. 18.

1 rbšmsm/ɔʿẓlm/wbnʾ[y]
2 hw/ġfrm/hqnyw/ᶜtt[r]
3 bᶜl/mdbḥ/ḍnɔn/dn/s[l]
4 mn/ḥgn/wqhhw/bmsɔl[h]
5 w/ḥmdm/bdt/ṣdq/ᶜtt
6 r/ᶜbdhw/rbšmsm/bkl
7 ɔmlɔ/stmlɔ/bᶜmhw/wl
8 wzɔ/ᶜttr/ṣdq/ᶜbdhw/r
9 bšmsm/bkl/ɔmlɔ/ystml
10 ɔn/bᶜmhw/wl/sᶜdhmw/n
11 ᶜmtm/wwfym/wɔwldm
12 ɔḏkrm/ḥnɔm/wɔtmr/ṣd
13 qm/ᶜdy/ɔrḏhmw/wmšm
14 [thmw/]whrynhmw/bn/nḏᶜ
15 [wšsy/šnɔm/bᶜttr/šrqn]

1 Rabbšamsum ɔAẓlum and his
2 so[n] Ġafrum have dedicated to ᶜAtt[ar,]
3 master of the sacrificial altars of Ḍinɔân this s[ta-]
4 tue as He has ordered him through [H]is ora-
5 cle in praise because ᶜAttar has bestowed upon
6 His servant Rabbšamsum all the

7 favors [which] he has besought from Him. And that
8 ᶜAttar may continue to bestow upon His servant Rabb-
9 šamsum all the favors [which] he shall beseech
10 from Him. And that He may make them happy with pros-
11 perity and safety and children
12 male [and] pleasing, and (with) fruits per-
13 fect in all their land and [their] arable
14 field[s.] And that He may preserve them from the hostility
15 [and the wickedness of an enemy. By ᶜAttar Šarqân.]

The setup of the letters requires the restoration of one letter at the end of l. 1; the bottom is broken off and, consequently, the first five signs of l. 14 and the whole of l. 15 are missing. My restoration of l. 15 has the same number of letters as l. 14; for bᶜttr/šrqn, cf. CIH 105/5.
J.H. Mordtmann - E. Mittwoch (cf. Sabäische Inschriften, Hamburg, 1931, p.183) suggest that the name of the master mentioned in CIH 67/8 might be restored rbsmsm/ɔẓlm and be identified with the author of CIH 104. WiZGL rejects the preceding suggestion (p. 328) apparently because in CIH 67, the master's "zweiter Name ist nicht lesbar" (p. 370, note 327). Yet, CIH has read it as y[nᶜ]m on the basis of l. 8 and 21. The last visible letter of CIH 67/8 is ɔ instead of y; thus, ɔ[..]m, which may be restored ɔ[ẓl]m. However, this restoration is no more probable than that, e.g. of ɔwhm, ɔrym, etc. Even were the restoration of ɔẓlm correct, the identity of the two names would still not prove the identity of the two persons involved; the two above mentioned texts would have nothing else in common.

L. 2: ġfrm, e.g. CIH 663/1.

L. 3: mḏbḥ, plural of mḏbḥt (e.g. CIH 679, where CIH, III, p. 108, omits the word divider after the word).

CIH 679: Ist 7488: a yellowish limestone; maximum thickness: 7.7 cm.; front side: 36.8 x 16.5 (left) and 16 cm. (right). Symbol: width: 2.2 cm. Text: 22.9 x 11.9 cm.

CIH 105: a grayish sandstone re-used 70 cm. above ground level in the north-western wall of the qiblah of the same mosque; stone: 48 x 22 cm.; visible thickness: 19.5 cm.; letter height: 3.5 cm.; space between the lines: 0.5 cm.; cf. tracing in pl. 18.
As for CIH 103, the dots in the tracing of the present inscription represent the areas covered with cement, most of which has been removed sufficiently on both the upper and left parts to allow the reading of the letters.

1 ....⌜m/ɔḥmd/bn/mḥtᶜm/hqny/ᶜttr/⌝[bᶜl]
2 ⌜m⌝dbḥ/ᶜrn/dnɔn/dn/s⌜l⌝mn/ḥgn/wqhhw[/b]
3 msɔlhw/kl/yqnynhw/ṣlmm/lwfy/brwhw[/l]
4 ⌜hyᶜttr/wl/sᶜ,d,hmw/nᶜmtm/wwfym/wɔl[wd]

5 [m]/ɔdkrm/hnɔm /wɔtmr/ṣdqm/bᶜttr/šr qn

1 ....m ɔAḥmad, son of Maḥtaᶜum, has dedicated to ᶜAttar, [master of]

2 the sacrificial altars of the fortress Dinɔân, this statue as He has ordered him [through]

3 His oracle to give Him a statue for the safety of his intendant [Lu-]

4 ḥaywᶜattar. And that He may make them happy with prosperity and safety and chil[dren]

5 male [and] pleasing, and perfect fruits. By ᶜAttar Šarqân.

L. 1: ....m: the first name was composed of five letters and, thus, belongs to a nominal formation, such as ɔlqtl, mqtlm, as mhtᶜm. - ɔḥmd, cf., e.g. JaSIMB, p. 406 A. - mhtᶜm, cf. htᶜt of Ja 2819 c. - bᶜl is restored on the basis of CIH 104/3.

L. 3:brw, see above, pp.97-99. - The setup of the letters imposes the restoration of one word divider and one letter at the end of the line. [l]hywᶜttr: for the first element of this new theophoric name, cf. lḥyww in RÉS 4811 + 4808 (see above, p. 34).

For the name ḍnɔn (cf. WiZGL, p. 327), cf. Ar ḍinɔ "origin, root, race;" see also above, p. 26.

VIII - ᶜAmrân.

The coordinates of the well-known city of ᶜAmrân are 15° 40' N - 43° 56.5' E on YARNA, sheet 4, and the city lies immediately west of the asphalt road Ṣancâɔ - Ṣacadat.

CIH 97: Sa 8 (cf. HöBCR, p. 14 B): a stone re-used upside down in the north-northwestern wall of the main gate; 185 x 33.5 cm. The inscribed surface is pecked except for a strip alongside of the edges, which are more or less polished and ornamented with straight lines perpendicular to the edges of the stone; width of the strip: 4.3 (top), 3.5 (bottom), 2.5 (left) and 1.6 cm. (right). The text is in a relief of 1 cm.; 45 x 18 cm.

Ja 2868: a stone re-used upside down in front of a house; 61 x 25.5 cm.; maximum thickness: 27.5 cm. Letters in relief: height: 9.7 cm.; and thickness: 0.6 cm.; cf. tracing in pl. 18.

...]mḫfdḥmw/ɔg[...	1	...]their tower ɔAg[...
...b]n/kl/bytn[/...	2	... fr]om the whole house [...

CIH 663: Sa 9 (cf. HöBCR, p. 14 B): a stone re-used in the northwestern wall of the house of Qubbân; 91 x 26 cm. Letter height: 6.2 cm.; distance to the edge: 3 (top) and 20.6 cm. (left). A long straight vertical line is engraved to the left of both lines and is missing in CIH's tracing.

RÉS 4982: Fakhry 130: Sa 4 (cf. HöBCR, p. 13 A): a stone re-used lying on its right side above the front door of the house of al-Maġrabî, in the west-southwestern wall of the house; at 2.36 m. above ground level; height of the stone: about 46 cm.

Ja 2869: a stone re-used to the right of an arch, about 5 m. above ground level, in the northeastern wall of the same house; approximate measurements: 50 x 30 cm.; the text is in relief; RÉS 4979: Fakhry 128 (cf. FaAJY, I, p. 152, and RyET, p. 79): Sa 2 (cf. HöBCR, p. 13 A); cf. tracing in pl. 19.

1	.../]wɔḫyḥwʿ/nmrm/ʾwb̲nyḥ[w/...	
2	...][t/bythmw/rymn/wtltt][/...	
3	...]t/wɔzlt/wth̲gr/][...	
4	...]h̲n/b̲mqm/m̲[rɔḥmw/...	
1	...] and his brother Nimrum, and h[is] sons [...	
2	...] of their house Raymân, and three [...	
3	...] and the ramps and the defensive works [...	
4	...]hân with the power of [their] l[ord ...	

L. 3: ʾzlt (e.g. Min RÉS 2869/3), plural of zlt (e.g. CIH 40/4). - thgr, plural of thgrt, are the masonry works that render the house or the like inviolable or protect it; cf. Ar ḥajr or ḥajrat "protection."

L. 4: m[rʾḥmw was followed by the name of a deity rather than that of a ruler or chieftain.

Lu 3 (cf. A.G. Lundin, in Epigrafika vostoka, 15 [1963], pp. 38-39): Sharaf 1: SharafT fig. 144: YM 333:

hlt/šwfḥr	1	Coffin of Šūfḥa-
m/dt/ʿrrn/wl	2	ram, her of [the family] ʿArrân. And may
thgrn/ʿly/ʾwl	3	it remain interdicted thanks to her
dhw	4	children.

YM 333 is a plaque of slightly bluish alabaster; 18.4 (top) and 18.8 (bottom) x 19.5 (left) and 19.3 cm. (right); maximum thickness: 2.5 cm. Text: inserted between two vertical lines, and each line of the text is between three horizontal lines; height of the lines: 2.1, 2.5, 1.8 and 1.8 cm.; distance between the lines: 0.3 cm.

wl thgrn/ʿly/ʾwldhw: thgr/ʿly is related by A.G. Lundin to Ar ḥajara ʿalà "to prohibit, prevent someone" (p. 39), and he translates the whole expression as follows: "but this [: the coffin] will be shut out against [: protiv] his [: ego] children" (p. 38). Such a translation is unacceptable because the access to the coffin of a woman would be prohibited to the children of someone who is not even mentioned in the text and whom the editor identifies without the slightest proof as either the husband or the father of the dead woman (p. 39). -hw of ʾwldhw refers to the woman šwfḥrm. In the present case, thrg/ʿly cannot be the equivalent of Ar ḥajara ʿalà; instead, ʿly must be given the meaning of bi yadi "by the hand/means of," and the word introduced by the preposition refers to those persons to whose care their mother's coffin is entrusted so that it may remain inviolable or interdicted (cf. Ar ḥijr).

Appendix n° 1.

A . K . I r v i n e ' s p a p e r on c o i n a g e a n d w e i g h t, a n d J a 2 8 7 3 .

The expressions ʾlfm/bltm/mṣʿm/ḥyʾlytm of CIH 376/3-4 (see above, p. 82) and blṯt/nʿmtm of Ja 2855/3 (see above, p. 87) make it necessary to review in detail A.K. Irvine's paper on coin and weight (cf. JAOS, 1964, pp. 18-36) to which an undue recognition has been generally given so far.

A - General evaluation of the paper.

The paper is characterized by an unusual mixture of the three following elements, viz. (1) inconsistent argumentations used as the normal way of reasoning aimed at developing preconceived ideas on SA coins; (2) a complete disarray in the ordering of the material; and (3) an exacerbating method of referring to publications.

The purpose of the following cases is to exemplify the preceding general description of A.K. Irvine's paper and, ultimately, to introduce the reader to what he may expect to find in it.

(1) The author translates Ḥaḍr RÉS 2693/2-3, -/sqnyt/dhbhn/dmd (l.3)lwt/ḥlfm/dhbm/qyḥm/- as follows: "an offering of gold whose weight is a ḥlfm in red gold" (p. 25), with reference to note 2 which reads as follows (the divisions are mine):

"[1] A monetary context is unlikely in view of the qualifying phrase, 'in red gold'. [2] Beeston has suggested to me that ḥlfm might mean something like 'standard ingot'. [3] One might then compare the root ḥlf, cf. Hebrew ḥălīfāh 'substitute', and Arabic ḥalaf 'restitution; payement d'une dette' R. DOZY, Supplément aux dictionnaires arabes, Leiden, 1881, p. 397 A.)"

Ad [1]. An expression, such as "in red gold," cannot in any way exclude the object involved from being a coin. The author's statement, which would amount to excluding the red gold as a material for minting coins, is not realistic. Furthermore, the author's interpretation of dhbm/qyḥm as "the qualifying phrase" of ḥlfm is gratuitous and is nothing but the consequence of his preconceived understanding of what the text should mean.

Ad [2]. A.F.L. Beeston's suggestion is another example of an interpretation resulting from a preconceived understanding of what the text should mean on the basis of A.K. Irvine's grammatical interpretation of dhbm/qyḥm. The suggestion is offered without any etymological backing which would have justified or, at least, made possible the derivation of "standard ingot" from the root ḥlf.

Ad [3]. A.K. Irvine's endorsement of A.F.L. Beeston's reasoning led him to search for an appropriate etymology: such a method is precisely the opposite of what true scientific research should be. And to explain SA hlf, he has recourse to the Ar root hlf because his first parallel is Hebrew h^{a}lîfâh, where h corresponds to Ar h; in other words, the author started his research at the wrong end. However, the result of his etymological research leading to a meaning which has nothing whatsoever to do with "standard ingot," the author did not retain A.F.L. Beeston's suggestion in his own translation. If the reader keeps the two preceding paragraphs in mind, he cannot but wonder why A.K. Irvine even mentioned A.F.L. Beeston's suggestion. He may find the answer in note 1, where the authors writes: "I am no less indebted to Professor A.F.L. Beeston[ ] who read the typescript of the article and made some valuable suggestions on it, many of which have been incorporated" (p. 18, note 1). How can a remark or suggestion be "valuable," if it is set aside?
For some remarks on RÉS 2693, cf. JaMAR, II, pp. 38 A, 41 C and 56.

The key word in RÉS 2693/2-3 is mdlw and J. Halévy's etymology from Ethiopic mädlot "weight, value" (cf. RÉS, V, p. 47) has been commonly accepted, but A.K. Irvine seems to claim to have discovered the second value of the Ethiopic word (p. 25). The first meaning of the word was retained preferably to the second because it is the fundamental meaning of the transitive form of the Ethiopic verb;cf. "librare, pendere, ponderare" in A. Dillmann, Lexicon linguae aethiopicae, col. 1078. However, the intransitive form of the same verb "aequum esse, aequare" (cf. l.c.) justifies the translation of mdlw as "equivalence," viz. the quality of being equal.

The fondamental meaning of Ar ḥalafa is "to swear," and Ar ḥilfat is "an oath." Therefore, ḥlfm of RÉS 2693/3 may be interpreted as a noun used as an adverbial complement of the understood verb kwn, and be translated "by oath." The apodosis of the phrase is dhbm/qyḥm.

I suggest translating the pericope of RÉS 2693/2-3 as follows: "an offering of bronze the equivalence of which is by oath red bronze."
The main difference between the preceding translation and that of RÉS (V, p. 46, and commentary on p. 47) lies in the grammatical interpretation of ḥlfm.

(2) The author's analysis and remarks on the major texts studied by him are scattered all over his paper, and the reader is forced to painstakingly patch all the pieces together to have the author's complete view.For instance, the study of CIH 73 is scattered over pp. 19, 20, 23, 28, 32 and 33, and that of CIH 373 over pp. 19, 21, 23, 26 and 27.

(3) The author's way of referring to publications may also force the reader to a long search to find out what "op. cit." actually means.
A very good example is the following. On p. 28, the author summarizes N. Rhodokanakis' etymological research on ḥbṣt with reference to note 2, which reads as follows: "Op. cit., pp. 25-6." If the reader wishes to check that particular reference, he has nothing else to do but to start reading the pages backwards; he finds nothing on pp. 27, 26, 25, 24, 23, 22 and 21; he finally finds what he is looking for on p. 20, note 3.
The use of "op. cit." to refer to a publication mentioned so far away is a nonsense and all the more so because the repetition of a shortened title,such as, e.g. "Katabanische Text, II" would not have added a single line to note 2 of p. 28, and would have prevented the reader from wasting his time in search for the title in question.

Another example comes from p. 32, note 4, where the reader sees "Cf. also Conti Rossini, op. cit., p. 604." The reader finds nothing on p. 32, 31 and 30;he finally sees Conti Rossini's name on p. 29 and the reference in note 4. The present example is singled out because A.K. Irvine is inconsistent with himself: the whole reference "RSO IX (1923)"is printed on p. 20, note 5 AND on the following page, note 4 in spite of the fact that, between those two notes, there is no mention at all of another publication of C. Conti Rossini. Note also that vol. 9 of RSO does not bear the date of "1923," as A.K. Irvine repeatedly states, but instead of "1921 - 1923."

B - The legend of some coins.

Before starting the detailed study of A.K. Irvine's paper, it seems advisable to mention the question of the legend found on some SA coins.

In my booklet entitled Research on Sabaean Rock Inscriptions from Southwestern Saudi Arabia (Washington, 1965, p. 4 and notes 4-7 on p. 40), I reviewed the question and suggested "a very satisfactory decipherment [of the legend]: kbr hll, one of the most important clans who gave so many eponyms to the Sab kingdom" (p. 4). It should be added that, in connection with šhr hll, A.K. Irvine refers to Qat RES 4337 B/7-9, "which Beeston convincingly renders ..." (p. 34) and even summarizes in note 9. A.F.L. Beeston's explanation of "n/w/" of his transcription of l. 7: "The isolated letters n/w/ are evidently abbreviations, and the second obviously stands for wrqm 'gold pieces'" (cf. The Mercantile Code of Qataban, London, 1959, p. 8). The only things that are both evident and obvious are that n/w/ is A.F.L. Beeston's erroneous reading instead of ɔw/ "or," and that his booklet, which should never have been published, will forever remain the unequivocal proof of a presumptuous author who is so full of his own so-called evident and obvious interpretations that he could not wait for the definitive text to appear. I have already dealt with RES 4337 B/9-18 and C/1-6 in JaMAR, III, pp. 65-67; the rest will follow in due time.

C - Detailed study of the paper.

- 1 - The whole argumentation of the paper seems to be based on the assumption on South-Arabia according to which "it was not till relatively late that any attempt was made to produce its own coinages" (p. 35). It is impossible, in my opinion, to assume that the highly successful merchants of South-Arabia did not mint their own coins during their first historical period while displaying such an unusual skill in their buildings and irrigation systems.

- 2 - The whole argumentation is also based on the assumption that the SA coins inspired from Greek coins were those normally used in South-Arabia by local populations and practically the only ones in existence during the period of time indicated by their legends. Here again, I must disagree with such a theory which seems to have been, and still be, the common opinion. In my opinion, those Greek-inspired coins were exclusively minted for trade purposes and were not used by the ordinary people living in South-Arabia. Furthermore, the connection between the SA noun blṯt (plural blṯ) and the Greek-inspired coins has never been proved, but is always taken for granted.

- 3 - The only practical result of A.K. Irvine's paper is that "it is in one of the oblique forms (*pallad-) that the etymology of blṯ is to be found" (p. 23). It is unfortunate that the author did not make any remark on the unusual equivalence of Greek p and d with SA b and ṯ. An etymology based on a single normal consonantic equivalence in a word composed of three consonants is more a speculation than anything else.

- 4 - Too often, the author seems to be confused.

a - "I am inclined to see blṯ in RÉS 4765/5 as a masculine singular form with slightly different meaning from blṯ, plural of blṯt" (p. 21, note 1) because of his translation of RÉS 4765/5, "wb/blṯ/stry/ᶜlm/w[..., 'and with the blṯ, in respect of which they (dual) have written a document of (?)...'" (cf. l.c.).

(1) In both references to the text, the figure "5" indicating the line must be corrected to "3."

(2) The author's translation is practically the rendering into English of RÉS's translation (VII, p. 354).

(3) It is amazing that both RÉS and A.K. Irvine would adopt a translation considering blṯ as a singular form on the basis of a fragmentary text. Note that A.K. Irvine, by omitting to transcribe ..] before wb induces his reader into error by suggesting him to believe that the pericope is complete at the beginning.

(4) It is a well-known fact that -hw of the expression bhw may refer to a plural considered an entity; cf., e.g. Ja 576/13. In RÉS 4765/2-3, however, -hw does not refer to blṯ but to a word of l. 2 which is missing as a result of the breaking of the original stone; a good parallel is found in Fakhry 30 bis/2-3, where dbhw of l.3 refers to zhrm and not to tty/mᵓtm/bltm/drdym which immediately precedes dbhw.

(5) The translation of wb preceding blṯ in RÉS 4765/3 is difficult because it could either include the preposition b "dealing with," or be the end of a noun.
...](l.3)wb/blṯ/stry/bhw/ᶜlm/w[... of RÉS 4765/2-3 may be translated as follows: "... (l.3) . blṯ, in which both (parties) have written an acknowlededgment and ..."

A final remark should be made here: is it because A.K. Irvine's preceding inclination that HÖISH's commentary on blṯ (p. 30; cf. also pp. 78-79 in the word list) does not make any remark indicating that blṯ is the plural of blṯt while pointing out on the very same page a fact as well known as "qyn, plur. ᵓqyn" ?

b - A.K. Irvine writes that "it is beyond any reasonable doubt that the reference of blṯ should be sought within the coinage, but to mark it off as a specific type of coin, as is implied in translations such as 'balaṯ-coins', is misleading" (p. 22), with reference to note 4 which reads as follows: "e.g. Mordtmann, op. cit., p. 323, 'eine Münzgattung', and most recently Jamme with 'blṯ, ... a South-Arabian coin" (op. cit., p. 124 A).

(1) The reader has to go back to p. 20, notes 1 and 8, respectively, to find the meaning of "op. cit." used in connection with the two authors listed.

(2) It must be strongly emphasized that (a) in each of the two publications, the quotation reproduced by A.K. Irvine does NOT come from the translation of any text, but from the commantary and (b) JaSIMB's translation of blṯ is "balat" (p. 124 A). A.K. Irvine repeats his performance on p. 20, note 8, when he claims that A.F.L. Beeston "translates [myrn of CIH 73/8] 'the purchasing (of corn)'." This quotation comes from BeSI's commentary (p. 12), but the translation of the text has "the price" (p. 11), which, in the context,means "selling price;" and it is precisely this interpretation which, according to A.K. Irvine, "would be more appropriate in the context."

(3) A.K. Irvine's attitude is all the more reprehensible in that, instead of making up the two examples listed by himself of what he considers a "misleading" interpretation, he could have referred to BeDGSA where A.F.L. Beeston translates blṯ as "blṯ-coins" (NOT in italics on p. 42 in 35:20, twice) or "blṯ-coins" (p. 55 in 46:3 (c)) and blṯt as "blṯt-coin" (p. 54 in 45:3). Of course, the rules of mutual flattery exclude the use of such references.

(4) It is ridiculous to labor the point that an author dealing with a text and only transcribing a SA noun should not inform his reader that the SA word refers to a coin and not to an ass. It is also ridiculous to reject the translation of blṯ as "blṯ-coins" because, whether the word blṯ is generic or specific, it still i s a coin and not an ass.

After writing the quotation reproduced above, A.K. Irvine adds that "to my mind it is ordinarily no more than the every day word for 'coins';" in other words, "when employed on its own without any further qualification, blṯ would be understood to refer to a standard denomination of coin" (p.23). These two statements are contradictory because, according to the first, blṯt would be nothing but the word designating a coin, although, according to the second, it would indicate A denomination of coin. The first statement should have been phrased to mean that blṯt was a generic term, and the second to point out that blṯt was a specific word. Furthermore, the second statement cannot be accurate because, regardless of the semantic history of the word blṯt, it is impossible to think that there only was one kind of standard coins; therefore, it would be impossible to know what kind of coin is involved in a particular case. When used without any further specification, blṯt has to be the word referring to the monetary unit, and not to "a standard denomination of coin." It is what A.K. Irvine seems to have had in mind when his confusing statement reproduced below is understood in the light of his theory, viz. "when an exact specification of the denomination or type is required, it probably appears in the words which may qualify blṯ, as in CIH 376," which reads as follows: blṯm/msʿm/hyṭlytm (l. 4).
Here, blṯ is the generic word which is followed by an explicative apposed word, and hyṭlyt in apposition to the two preceding words is the specific word of that kind of coins (cf. also A.K. Irvine, p. 26).
For CIH 376 and A.K. Irvine's view on the text, see above, p. 82 fol.
The noun hyṭlyt is also found alone, viz. without being introduced by blṯ,e.g. in CIH 548/5 and 7; in such a case, hyṭlyt cannot be "an adjective," as recently stated by A.K. Irvine in JSS, 18 (1973), p. 300.
The two preceding features of hyṭlyt are almost perfectly paralleled by the

usage of rḏy, which may also be introduced by blṯ or be used alone; cf.,e.g.

bblṯm/rḏym in CIH 73/9;

blṯm/drḏym in Gl 1361/2; and

rḏym in RÉS 2724/10.

The conclusion to be drawn from the preceding sets of examples is that, as suggested by A.K. Irvine, the word apposed to blṯ indicates a special denomination of coin.

Contradicting his own statement reproduced above, A.K. Irvine declares that rḏy is"in sensu strictiori practically synonymous with blṯ(t)" (p. 24) or, in other words, there "is a strong indication that blṯ and rḏy may narrowly refer to the same coin" (p. 33). I find it regrettable that the author did not explain exactly what he means, viz. since we are not dealing here with ideas or expressions of ideas, but of coins which always are differenciated from each other, how could it be possible for a word designating one coin to be "practically synonymous with" or "narrowly refer to" the word designating another coin? And if the two words mean almost the same thing, why should the second be used to qualify the first and what is exactly the difference between them both? It is difficult to escape from asking the following question: does the author really realize the value of the words he uses?

HÖISH (p. 30) rejects A.K. Irvine's phrase "may narrowly refer to the same coin" by stating that the meanings of rḏy and nᶜmt, which is apposed to blṯ instead of rḏy in Ja 2855/3, are so close to each other that both of them mean something like "'wohlgefällig', hier etwa im Sinn von 'vollwertig';" and, therefore,that the apposition of either rḏy or nᶜmt to blṯ does not refer to "eine minderwertige Nachahmung." As shown below, the meanings of rḏy and nᶜmt are not close to each other.

With regard to CIH 73/9, A.K. Irvine declares that "there the coin in question was of gold" (p. 32), but a few lines later, that "one can be confident that rḏym refers to silver" (p. 33). How is it possible for an author to write such statements while stating that rḏy is "in sensu strictiori practically synonymous with blṯ(t)" (see above), viz. how can a golden coin be "practically" the same as a silver one? Furthermore, the so-called golden rḏy of CIH 73/9 is the result of an erroneous translation of the text, which reads as follows:

5 -/bḏ

6 t/hwfyhmw/ʾlmqh/

7 ṣrb/šfthmw/ḏbhw/kw

8 n/myrn/tmn/brm/ddhb

9 n/bblṯtm/rḏym/-

BeSI's translation (p. 11):

becau[6]se

A.K. Irvine's translation (p. 20) introduced by "in my opinion the sense must be":

	ʾLMQH bestowed on them	
7	the harvest which he granted them (?) wherein	- wherein
8	the price of an eight of wheat was in gold (or, the price of corn was eight brm of gold	the selling price was an eighth of wheat for gold,
9	at a blṯ in current coin (?) in current blṯt)	for a blṯtm/rḍym.

Note that A.K. Irvine (p. 32) quotes BeSI's translation of the last part of l. 9 and eliminates the question mark from BeSI's text.

The text may be translated as follows:

5 - becau-

6 se ʾIlumquh has granted to them

7 the fruits of harvest which He has promised to them, in which the

8 cereal was [worth] eight bronze buckets

9 for one blṯt-rḍy. -

For CIH 73, cf. JaMAR, II, pp. 38 A, 41 A and the remark on the first d of ddhbn on p. 45. - šft: the ordinary meaning of the verb, "to promise," eliminates the tautology in BeSI's translation: the deity "bestowed on them - which he granted them (?)." The same tautology is found in J. Ryckmans' translation of Iryani 15/1 (see above, p. 26).- For myr, cf. JaSIMB, p. 440 A. A.K. Irvine (p. 20, note 8) claims that "in his note on p. 113B Jamme ignores the present text." If the author implies that JaSIMB ignores the text as such, he is wrong. My note deals with the plural forms of myr, and both CIH 73/8 and RÉS 2860/2 have the singular form and were already recorded in connection with myr by BeSI, p. 123. Furthermore, there is no reason for looking for difficulties where there are none, as BeSI (pp. 11-12) does in interpreting myr as an abstract noun. - brm is the plural of the feminine brmt because of tmn. Cf. Ar barmat (cf. also in Datînah burmat in LaGD, p. 165) "pot." brmt was a measure for grain and liquid stuff. - dhb: A.K. Irvine writes that "in no language does *dhb refer to bronze and I feel that whatever the metal of the object in question may in fact have been, the word should nevertheless be translated 'gold'" (p. 24, note 5). The first statement is valueless because of the obvious reason that, if true, all the meanings specific to SA would have to be eliminated. With regard to the second statement, it is of no importance how the author may "feel," but it is very important that a bronze statue, such as that of Macadkarib from Maḥram Bilqîs, is referred to in the text engraved upon it, Ja 400 B/4-5, as slmn/dhbn "this statue in bronze" (cf. JAOS, 77 [1957], pp. 32-35); cf. also my booklet entitled Quatre inscriptions sud-arabes, Washington, 1957, pp. 3-4. It is regrettable that A.K. Irvine did not justify the translation of d introducing dhbn as "for," and especially what might possibly mean an expression such as "the selling price was an eighth of wheat for gold." If it means that the value of the cereal was "in gold" (as BeSI puts it), then d introducing dhbn is an error. - bblṯm/rḍym: if rḍy is a simple adjective, the text should have rḍyt according to the common opinion which derives rḍy from the root rḍy (see below, the etymology of the word).

The information contained in CIH 73/8-9 may be illustrated by Ja 2873: YM 282: a bronze bucket of 20.7 cm. in height and 24.3 cm. in diameter, with a flat bottom. The width of the rims which belt the top and the bottom of the bucket is, respectively, 5.8 and 3 cm. The text in relief runs immediately below the upper rim; 24.2 x 3.9 cm., and thickness: 0.2 cm. If one faces the text, he sees two handles, each of them measuring 9 x 2.3 cm.; the handle to the right is placed vertically almost in the center of the height, and the other handle horizontally in the lower half of the bucket. Both the location and the position of the two handles make the handling of the bucket very easy. On the side opposite to that of the text, there are the three well-known symbols (e.g. CIH 540/14-16 in J.M. Solá Solé, Las dos grandes inscripciones sudarábigas del dique de Mârib, Barcelone, 1960, pl.1), but the two extreme symbols are inverted. They measure, respectively, 5 x 14, 5 x 14, and 6.3 x 14 cm. (from right to left), and have the same thickness as that of the letters.
The text reads as follows:

ʿwd/ḫsk Symbol Tax of barley. Symbol.

ʿwd, cf. Ar ʿâdat, plural ʿawâʾid "tax, duty, dues." - ḫsk, cf. Ar ḫasîkat barley." - The symbol to the left of the text is that of ʾIlumquh and belongs to the type represented by GrGST, p. 8, fig. 6 d.

Since the bucket of Ja 2873 does not show any sign of having been used and the series of the three symbols on the side opposite to that of the text ascertains the royal character of the object, Ja 2873, which has a capacity of 6 litres, must have been the standard of the measure for cereals.

The bucket used in the price evaluation mentioned in CIH 73/8-9 seems to be the reproduction of the standard shown in Ja 2873: both buckets are made of bronze and connected with the measurement of cereals. The fact that CIH 73 is a bronze plaque is accidental to the question of the identification of the buckets.

Therefore, 76.8 litres of cereal were worth one rdy at the time of CIH 73, and the fine of five rdy was equalled to a flogging of 50 blows at the time of CIH 380/6.

The preceding pages have brought out the fact that the research on the SA coins and weights, and especially on blṭt, is not only influenced, but also determined by the well-known Greek-inspired coins. Their importance was, and still is, greatly exaggerated if one takes trouble to consider them against the whole span of SA history, and those coins, in turn, have cast a spell which led authors to allegedly find so many standard coins and suggest unusual etymologies, such as msc from ṣâġa, and hbs from hbṭ. When that spell is broken, it is then possible to study the texts and search for etymologies without any preconceived idea.

- 5 - Etymological research.

(1) blṭt, plural blṭ.

The word may be related to Ar balâṭ "flat stone or baked brick for pavement," from which derives the denominative verb balaṭa "to pave with balâṭ;" cf. also in Daṭînah balat "dalle" (cf. LaGD, p. 206).

The 4th form ɔablaṭa is also a denominative form from balâṭ "earth, ground," with the meaning of "to cleave to the [balâṭ, i.e.] earth or ground." The meaning of ɔablaṭa "to become bankrupt" is not original to the root, as seems to suggest M. Ghul, followed by A.K. Irvine (p. 21, note 5), but is foreign to the root blṭ and comes from the root falasa.

The Ar word balâṭ "flat stone" suggests that the SA noun blṭ received its name from its form, some kind of flat parallelepiped.

(2) hyɔlyt, pl. hyɔly.

A.K. Irvine's theory may be summarized in the following three quotations: "Beeston properly considers the term a nisba of the personal name ḤYɔL" (p. 26); "hyɔl occurs in RES 3571 where it is the clan name of a Minaean, apparently resident in Upper Egypt" (p. 27, note 1); and "ḤYɔL may simply have been the name of a family of financial officials or bankers in whom was invested a monopoly of coining rights and whose name perhaps remained associated with the coinage" (p. 27).

HÖISH carries the preceding idea one step farther by stating that, if A.K. Irvine's opinion is correct, "so wäre es denkbar, dass der Sitz dieser Sippe in Ṣirwâḥ zu suchen ist" (p. 40, in the commentary on Gl 1573), because two of three texts mentioning the word came from Ṣirwâḥ in Ḥawlân, viz. CIH 376 and Gl 1573.
HÖISH does not give the reference of the 3rd text; it is, therefore, impossible to know which one of the two other texts the author has discarded, viz. CIH 548 from Medînat Haram, in eastern Ḥamdân, or CIH 614 with ḥlyɔlym in l. 1-2, whose origin remains unknown. This text used to belong to a large collection which was sent out of Yemen from Ṣanᶜâɔ, according to J.H. Mordtmann (cf. ZDMG, 30 [1876], p. 288).
The only conclusion to be drawn from the preceding information is that the use of hyɔlyt was widespread since that particular coin is attested in four texts.
Three remarks are needed on A.K. Irvine's argumentation.

((a)) The author's argumentation makes it clear that the idea of hyɔl being "the name of a family" (cf. the 3rd statement) comes from "RES 3571 where it is the clan name of a Minaean, apparently resident in Upper Egypt" (cf. the 2nd statement printed in a note)
In his method of argumentation, the author lacks of consistency whenever it suits him as shown by the following example.
With regard to ṣâᶜ, a measure for corn, the author claims that "the word itself does not seem to be attested in Old South Arabic" (p. 25). In note 4 of the same page, he rejects the value of Min RES 3695 from al-ᶜUlâ because "the context is very obscure and in any case the text's provenance is in North Arabia. ṣaᶜ as a measure does not seem recorded in the South." Note that "North" is in italics in the original text. It is preposterous to reject RES 3695 from South-Arabian because the text was found in North-Arabia and it is even more preposterous to do so while retaining, two pages later, the information contained in a Min text from Upper Egypt to solve a problem mentioned in Sab inscriptions from Yemen.

((b)) Since the publication of A.K. Irvine's paper, hyɔl was published as a personal name in Ja 2760 b/1, which was found at Qaryat al-Fawɔ in southern

Saudi Arabia.

((c)) A.K. Irvine considers hyʾlyt as a plural in his translation of CIH 376/4 as "ḤYʾL-coins" (p. 26, note 5) because of his grammatical interpretation of the word in the expression ʾlfn/bltm/msʿm/hyʾlytm, viz."a badal more closely defining the preceding words" (p. 26). But, even then, the plural is not explained if the word is a noun; but, for A.K. Irvine, it is a nisba; in other words, his interpretation is based solely on his general approach to the problem (see below, the study of msʿ).Furthermore, although the author rejected the translation of blṯ as "blṯ-coin" (see above, pp. 128-129), he now translates hyʾly as "ḤYʾL-coins"!

Gl 1573/2, which is mentioned above (p. 133) reads as follows:

-/tʿlmw/bʿmhw/brtm/dbdm/hyʾlym, which is translated by HÖISH (p.

as follows: "unterzeichnet haben mit him (das Dokument über) eine Forderung, begüglich auf (d) einen Ersatz an hyʾl-Geld," viz. "in (Form von) hyʾl-Geld" (p. 40). Note that HÖISH's commentary does not say one word on the gender of hyʾly (p. 40).

For rt, cf. Datînah rawwà and râwà "montrer," and riwâyat "notice, récit, information" (cf. LaGD, pp. 1612, 1615 and 1616, respectively). This rt has nothing to do with the Min rt (e.g. RÉS 3282/4; cf. also the remark in JaMAR, VII, p. 67, the commentary on Ja 2287 B/5). For bd, cf. Ar budd "compensation." For rtm/dbdm, cf. the well-known expression ṣlmm/ddhbm (see above,p. 5). The pericope of Gl 1573/2 may be translated as follows:

"they have signed with him a report of compensation in hyʾlyt."

A.F.L. Beeston's note on the last two words of the preceding pericope (cf. AION, 34 [1974], p. 423) is another example of his typical method of working, viz. "I would prefer to take it [: hyʾly] as an adjective" and "I should have thought that in this context the most natural interpretation [of bd] is 'medium of exchange' i.e. 'currency'."

My interpretation of hyʾlyt, plural hyʾly, may be presented as follows: hyʾlyt derives from the root ḥly according to the pattern qw/ytlt (cf. šwḥṭt) with ʾ representing the long vowel â (cf. yʾmn of Ga 3/4). Both šwḥṭt and hyʾlyt have the plural in the form qw/ytl. The same root ḥly is found in the name of another coin of Ja 2855/6 (see above, pp. 87-88). Cf. Ar ḥalà (i) "to please, excite someone's admiration; to be beautiful,goodly."

(3) hbṣ [not found as such], pl. hbṣt.

It is a Qat coin mentioned in RÉS 3854/6. In his search for etymology, N. Rhodokanakis unduly referred to some Hebrew and Syriac derivatives instead of retaining the basic meaning of the Semitic roots, and his research is summarized by A.K. Irvine on p. 28. C. Conti Rossini's etymology, which is repeated by A.K. Irvine (p. 29), refers to Ar ḥabṭ, which implies the irregular equation of SA ṣ and Ar ṭ (see above, p. 132).

Cf. Ar ḥabaṣa "to mix" and ḥabîṣ "mixed," post-biblical Hebrew ḥâbaṣ "to scramble," and Datînah ḥabbaṣa "écraser avec le pied" (cf. LaGD, p. 559). On the basis of its etymology, hbṣ would be a coin of mixted composition.

(4) mḥlyt [not found as such], pl. mḥly, is a Sab coin mentioned in Ja 2855/7. The difference between this coin and hyʾlyt remains unknown.

(5) msᶜt [not found as such], plural msᶜ.

It is on p. 20 of his paper that A.K. Irvine lists the various etymological opinions on msᶜ, but it is only on pp. 25-26 that he expresses his views on the question: he practically limits the etymological possibilities to the two Ar verbs ṣâᶜa (o) and ṣâġa (o); he discards the first because of a fallacious argumentation (see above, p. 133), and retains the second, ṣâġa; he refers to Hebrew ṣaᶜᵃṣuᶜīm "things fashioned by melting, images" (p. 26) and, finally, he writes that "I would therefore suggest as a translation for msᶜm something like 'of legal standard'" (p. 26 and also p. 28).

((1)) How is it possible for a word meaning "things fashioned by melting, images" to justify the translation of msᶜ as "of legal standard"?

((2)) The recourse to ṣâġa is excluded because it unnecessarily involves the rare equivalence SA ᶜ and Ar ġ, a feature which cannot be assumed unless proof is given that no other etymology is satisfactory.

((3)) The root ṣwᶜ is retained by A.K. Irvine because he seems to endorse CIH's translation of ṣwᶜm of CIH 343/13 as an adjective. The pericope of CIH 343/12-13 reads as follows:

-/kwn/dn/ ///ɔqnyt///n/bwrh(l.13)dtɔ/dhrf/sᶜdᶜttr/bn/hwfᶜtt/ṣwᶜm/-

((a)) The original, Ist 7484, is a slightly grayish sandstone; maximum thickness: 15 cm.; front: 82 x 46.3 cm.; letter height: 3 cm.; distance between the lines: from 0.6 to 0.9 cm.; monogram: 2.8 x 5.6 cm.

((b)) In the text, bdt is engraved at the end of l. 13 (as in CIH's text in SA letters) and t/ at the beginning of l. 14 does not exist on the stone; read sbn at the end of l. 14, which is the engraver's error instead of sbɔ.

((c)) kwn/dn/ɔqnytn (l. 12) doubtless is highly irregular, but A.K. Irvine's transliteration as "kwn[t]/dt/hqnytn" (p. 26, note 3) is erroneous. BeSI (p. 41) states"that the writer when writing kwn/dn/ had some masculine word in mind as subject which began with ɔ, and changed his mind after writing this first letter." This statement is correct except that the word the engraver had in mind did not begin with ɔ, but with ṣ, viz. ṣlmn: the upper part of ɔ shows that it was corrected, but the bottom of the upper circle of ṣ is still on the stone. The engraver could not engrave ṣlm because the offering was double, viz. a bronze bull and mtkḥn, viz. the limestone itself supporting the bronze bull. Here again (see already above, p. 128), A.K. Irvine mutilates the text. Determined to use the Hebrew word mentioned above in his argumentation and, ultimately, to integrate ṣwᶜm in his opinion, he writes about CIH 343 that "the offering consisted of a golden bull, cf. line 3" (p. 26, note 3). Such a statement is a voluntary misuse of the inscription: the object of the dedication is double, as stated above, viz. twrn/ddhbn/wmtkḥn (l. 3-4). Of course, he had to eliminate mtkḥ because a sandstone is not exactly one of the "things fashioned by melting."

((d))bwrh/dtɔ (l. 12-13): A.K. Irvine endorses CIH's restoration of /d before dtɔ and takes dtɔ as a proper name (p. 26, note 3). No letter is missing;cf. already bwrh [d]tɔ in CIH 357/12, and bwrh/qyẓ in CIH 323/9. dtɔ is the ordinary noun meaning "spring;" cf. also BeSI, p. 40.

((e)) dhrf/-/bn/-/ṣwcm: "whether this last is in fact a personal name as Beeston suggests, is open to dispute," states A.K. Irvine (p. 26). Such a statement makes the reader wonder whether the author really knows what he is talking about. The long formula introduced by dhrf is well known and A.K. Irvine could have already found nine examples of it under dhrf in JaSIMB, p. 437 B. All of them show the same formula, viz. dhrf/person/bn/person/bn/clan + (sometimes) an ordinal with the article. Therefore, ṣwcm is a clan name, and bn which should have introduced the clan name was forgotten by the engraver. For an important remark on the eponym scdcttr, see above, p. 24.

The pericope of CIH 343/12-13 reproduced above may be translated as follows:

"This offering was [offered] during the month of spring of the year of Sacadcattar, son of Hawfcatat [of the clan] Ṣawcum."

I retain D.H. Müller's etymology of msc from Ar mâṣic "shining" (cf. ZDMG, 29 [1876], p. 613).

Since hyʾlyt is a singular, hyʾlyt of CIH 376/3-4 is an apposition to ʾlfm/bltm/mscm and, therefore, the value of 1 hyʾlyt equals that of 1000 msc.

(6) ncm [not attested as such], plural ncmt of Ja 2855/6. Cf. Ar nacima "to be good, pleasant" and nicma "to be excellent." Since the idea of "to be pleasant" is the consequence of the goodness of the object, the meaning of "good, excellent" should be preferred.

(7) qrf of CIH 614/2.

In the expression -/hʾlyʾlym/wtny/qrf[..., which is not mentioned in A.K. Irvine's paper (for HöISH, see above, p. 133), qrf is also most probably a coin, as already pointed out by CIH (III, p. 46 A). I would suggest relating qrf to Ar qarf "very red;" which would suggest the coin being made mostly of red copper, bronze, or even gold (see above, p.125).

In the above transliteration of the expression, the n of qrf[n (cf. CIH, III, p. 46) is not retained because the singular form of the noun could be either qrf or qrft (see above, p. 132 for blṯt).

(8) rḍy.

As stated above (p. 130), rḍy is found either alone or apposed to blṯ, with or without being introduced by d; for the study of CIH 73/8-9, see above, pp. 130-132.

The main question to be reviewed here is the etymology of the word. It has become a common place to relate rḍy to Ar raḍiy and, consequently, A.F.L. Beeston, for instance, translates the word as "current" (in CIH 73/9; see above, p. 131) and HöISH (p. 30) as "wohlgefällig" (see above, p.130). However, how can the meaning of Ar raḍiy, viz. "who is responsible, accountable; loving; obeying" and "pleased, satisfied; liking; approving" (cf. E.W. Lane, Arabic-English Lexicon, p. 1100 B) be applied to a coin? The meaning of "bonus" (cf. CIH, I, p. 110 B) or "wohlgefällig" (cf. HöISH) corresponds to Ar mardiy. And even were the preceding translation correct, it would take a good push from an unchecked imagination to transform "pleasant" into "current" (cf. A.F.L.

Beeston).

A.K. Irvine, who obviously enough endorses A.F.L. Beeston's opinion (p. 32), writes that A. Jamme "is at fault however in comparing Arabic radd 'to break into large fragments', etc., since this seems to presuppose a term other than the monetary one, which is quite unnecessary" (p. 33, note 6). A.K. Irvine seems to be totally convinced that SA rḍy m u s t be referred to Ar raḍiy and also that a coin cannot be used as a weight. Unfortunately, no reason is given in support of his convictions.

According to my etymology, the coin/weight rḍy would, at least at the origin, look like a block of metal, whatever the material might have been.

The preceding etymology is suggested by the fact that rḍy is a unique case among the words designating coins, the best known of which is the feminine blṭt. If derived from the root rḍy, the word rḍy is masculine. But, the word rḍy could also be feminine if it is understood as derived from the root rdd + the feminine ending à (y). Two other characteristics of rḍy are that the word is both singular and plural and is sometimes introduced by d.

From the point of view of their singular and plural forms, the nouns designating coins or weights may be divided into three categories, as shown by the following schema:

Sing. (m)q()tlt, plural (m)q()tl.....	blṭt - blṭ
	ḫyʾlyt - ḫyʾly
	[mḥlyt] - mḥly
	[mṣʿt] - mṣʿ
Sing. qtl, plural qtlt.....	[ḥbṣ] - ḥbṣt
	[nʿm] - nʿmt
Sing. and plural: qtly.....	rḍy.

The word of the coin qrb[belongs to one of the first two categories because the expression tny/qrf[may be restored either tny/qrf[n or tny/qrf[tn. The case of rḍy is quite unique.

As far as the gender is concerned, the use of the plural feminine demonstrative -hn and ʾlt introducing blṭ in CIH 376/14 and Ja 2855/5, 6 and 9 is normal.

Appendix nº 2.

N o t e s o n s o m e G a t e x t s .

A - Introduction.

For the symbol Ga, see above, pp. 21-22.

My attitude toward G. Garbini's papers on SA inscriptions is clearly expressed in JaMAR, I, pp. 43-47, and III, pp. 109-112, where it is stated that "it would be a waste of time to do the same study" on Ga 22-50 as that given in I on the first texts published by G. Garbini; "it would also grant the author a recognition which he does not rightfully deserve" (p. 110). G. Garbini's publications of SA texts printed after JaMAR, III, are other proofs that JaMAR's diagnosis was unfortunately all too accurate. What is most regrettable is that the situation could not have been different. In his reading of a small text of his own speciality, the Hebrew text engraved in the central monogram of Ga 3, G. Garbini succeeded in misreading 6 out of the 8 letters of l. 2 and in eliminating the 6th letter of l. 3. Consequently, how could the very same author do a better job in SA field even if he had done the necessary groundwork? And this preparation was not even done (cf. JaMAR, III, p. 109).

In G. Garbini's case, however, there is most regrettably much more than a lack of preparation as shown by the following example whose real value lies in the field of human behavior regardless of the actual cause that prompted G. Garbini to do it. The example in question is an act of plain dishonesty resulting at least from an act of irresponsible carelessness. It is, however, difficult to exclude the possibility that there was no carelessness involved, but that it was deliberate.

G. Garbini's text is reproduced below, but the underlining is mine except for the word nc̄amat:

> "Ma almeno una volta vale la pena di esaminare il metodo seguito da questo studioso nel proporre le sue etimologie. Nel dizionario arabo-francese di J.B. Belot, l'evidente anche se non dichiarata fonte di Jamme, leggiamo a proposito di nacāmat: 'Une autruche. Désert. Pierre en saillie dans un puits. Signe. Chemin. Construction sur une montagne. Joie. Membrane du cerveau'; di questi numerosi significati, Jamme ne ha presi alcuni, fondendoli in una sintesi personale: 'pierre en saillie dans l'eau et où se place celui qui puise dans l'eau; pierre, signe dans le désert'." (cf. AION, 34 [1974], p. 297, lines 1-8).

What should be emphasized in the strongest possible manner is the c a t e g o r i c a l wording of G. Garbini's statements; yet, they are q u a l i f i e d l i e s. J.B. Belot is NOT "l'evidente - - Jamme," and the two meanings mentioned in JaMAR (I, p. 55) are NOT the result of "una sintesi personale" because these two meanings, which are separated from each other by a semicolon, are the main parts of the meanings nos. 3 and 5, respectively, given under nacāmat by A. Biberstein Kazimirski, Dictionnaire ara-

be-français, Paris, 1860, II, p. 1298 B, lines 6-7 and 3-4 (from the bottom), respectively. The parts left out, viz. "sur le rivage" of n° 3, and "pour guider le voyageur" of n° 5 - this detail is not given by G.W. Freytag, Lexicon arabico-latinum, p. 622 A - do not in the least modify or change the conclusion that "ces deux sens ont en commun l'idée fondamentale de pierre en saillie ou émergeante," as stated by JaMAR, l.c.

Even were it unique in G. Garbini's papers, the preceding case nevertheless is an undeniable manifestation of a distorted mind irrespectful of the objective facts to which is substituted his wishful thinking. Such a case cannot but weight heavily in the evaluation of the author's work.

B - Notes.

Ga 3/5 is discussed here because of two recent commentaries. The other Ga texts were studied at the occasion of the inscriptions dealt with in the preceding pages.

Ga 3/5 reads as follows:

-/wkdʾl/yknn/lmʿnhw/wmknt/mlkn/lmkrbn/ʾḫlk/fʿyḥyyʿnʿ/]ʿm[lkn/drʾʾmr/ʾymʾn

"Et qu'il n'arrive rien à son gîte et au sanctuaire du roi, la chapelle ʾAḫlak. Et que vive [le] r[oi Daraʾʾamar ʾAymʾân;" cf. JaMAR, I, pp. 49-50, with the correction of the two typing errors in the second royal name and also with the emendation based upon m y s t u d y o f t h e o r i g i n a l s t o n e and my close-up photographs, of my first reading of fʿyḥy[yn/mlkn.

W.W. Müller's two contributions to the text (cf. NESE, II, pp. 118-123) are (1) his endorsement of A.F.L. Beeston's restoration of bny at the end of l. 4 (p. 121) and (2) his own transcription of the end of l. 5 (p. 118).

Ad (1). - W.W. Müller makes no remarks whatsoever on A.F.L. Beeston' statement which reads as follows: "I suspect that the preceding lacuna might well be emended bmqm/[bny]hw (with the pronoun referring of course to the king), and that the phrase as a whole describes the king's sons and other members of the royal family" (cf. AION, 34 [1974], p. 395).
The perfect parallel bmqm/mrʾhw (l. 3) and wbmqm[/...]hw (l. 4-5) contradicts A.F.L. Beeston's interpretation of the value of the personal pronoun, which refers to the author of the text. W.W. Müller recognizes also the same interpretation of -hw, but fails to inform his reader that A.F.L. Beeston was wrong in his interpretation. Furthermore, the restoration of bny is gratuitous and less probable than, e.g. that of ʾdm "servants."

Ad (2). - W.W. Müller transcribes "fʿyḥy[yn]" of JaMAR, I, as follows:
"f̊ẙḥ̊ẙ[yn] (!)" (p. 123).

First, his transcription distorts mine because the half bracket indicates the missing part of a letter or letters, and never indicates that the letter or letters are doubtful. Secondly, the author's exclamation mark remains without any explanation and/or justification. Could it be that the author does not

know the existence of the verb ḥyy "to live" in Proche-Orient 1/6, as he did not know that the original of the text printed on the 10-buqšah Yemeni bill (p. 127) ... is Geukens 4, right half, published in 1956. Thirdly, the author fails to inform his reader of the origin of his doubts. Obviously enough, the sole acceptable reason would be his own reading of the text from an excellent enlargement of a photograph or, better yet, from the original. I submit that his reason for considering yḥy as doubtful - which JaMAR, I, never did - and to transcribe the expression as "f.ḥ[...]" (p. 118) is to have the opportunity to repeat A.F.L. Beeston's imaginative correction of the expression to f[d]ḥ[tm and, ultimately, to suggest hiw own emendation f[d]ḥ[tm]. None of these two corrections is based on the study of the original.

A few more remarks on W.W. Müller's study of the same line of the text are necessary.

1 - "Aber wkdʾl/yknn heisst nicht 'und dass nichts geschehe' sondern 'und dass nicht geschehe', wobei, wie Beeston richtig erkannt hat, das Subjekt am Ende des Satzes steht," states W.W. Müller (p. 123). My translation "qu'il n'arrive rien" is plainly justified. (1) There is no reason why kwn could not be used and constructed impersonally, e.g. as śnn, viz. with no subject mentioned; (2) Ar kawn means "(bad) happening" (cf. Wörterbuch der klassischen arabischen Sprache, p. 465 B); the verb kwn may be denominative and the expression kdʾl/yknn translated "and that no bad happening may occur" or, more simply in a loose manner, "and that nothing may happen."

2 - JaMAR, I, p. 50, explains the syntax of the two prepositions l's of the line: "la répétition de la préposition avant mkrbn a pour but de rattacher le mot à mknt, comme mʿn de la l. 5 rappelle byt de la l. 1. Sans cette préposition, le texte porterait mknt/mlkn/mkrbn, qui se traduirait normalement par 'le sanctuaire du roi Makrabân'. Dès lors, ʾḫlk est le nom propre de mkrb." A.F.L. Beeston "would rather see the mknt as part of the mkrb" (cf. l.c.) because it does not "seem likely that mknt and mkrb should be both used to describe the same structure" (cf. l.c.). Why not? Because of the way it is built, the construction really is a mkrb, but that does not prevent it to considered and even called mknt/mlkn "the sanctuary of the king" because that is what it actually was.
The second reason invoked by A.F.L. Beeston to justify his interpretation is that it does not "seem likely" that, if the second term is a simple apposition to the first, the preposition l should be repeated (contrary to normal ESA practice in asyndetic apposition)" (cf. l.c.). This reasoning is inaccurate because of the comment of JaMAR, I, which is reproduced above.
W.W. Müller devotes more than 40 lines to the two words mʿn and mkrb (pp.121-123), but not a single word on the only difficulty of the text, viz. the value of the second l, viz. not a single word on A.F.L. Beeston's or JaMAR's discussion. W.W. Müller's translation of lmʿnhw/wmknt/mlkn/lmkrbn/ʾḫlk reads as follows: "seiner Wohnung und als Stätte des Königs dem Heiligtum Aḫlak." The author, therefore, endorses, without saying it, my interpretation (against A.F.L. Beeston) according to which mknt and mkrb refer to the same construction. But, the syntax of the text such as seen in his translation involves an apposition p r e c e d i n g the word which is supposed to be determined by it. This anomaly is not even mentioned in the author's lengthy

commentary and much less explained.

The same irregularity of an explicative apposition is found in W.W. Müller's interpretation of Graf 6/2-4: -/[sq]nyt/bnty/ɔl/ᶜd 2
[r]ṣ̊fm/nfss/wɔn 3
[fssm] 4

" 2. - hat [gew]eiht als Gabe an Gott in
3. [Ra]ṣīfum ihre (eigene) Seele und [ihre] Se[ele]n." (cf. NESE, II, p. 146).

(a) Were my interpretation of bnt/ɔl as "daughter of ɔIl" applied to the present text, the interpretation of the pericope of Graf 6 reproduced above should read as follows according to W.W. Müller: "'has geweiht die beiden Töchter Gottes in Raṣīfum, (nämlich) ihre (eigene) Seele und ihre Seelen'. Das aber ergibt keinen befriedigenden Sinn" (p. 148). This is a grossly simplistic reasoning which gives a strange meaning to the pericope and which no doubt is at the beginning of the author's "new" interpretation of bnt(y/)ɔl. But, it is n o t my interpretation of the present text.

(b) W.W. Müller does not see two obvious facts. (1) bnty is a dual corresponding to both nfss and ɔnfssm (his reading; see below) and, therefore, bnty represent the female dedicator and the person mentioned in l. 3-4. (2) The expression "hat [gew]eiht als Gabe an Gott" implies a tautology. A dedication is by definition the offering of a gift to the deity.

(c) The Geez word invoked by W.W. Müller to explain bnt is bĕnat "tributum, munus, vectigal" (cf. A. Dillmann, Lexicon linguae aethiopicae, col. 518); therefore, a tax which is due because of an obligation toward the authority: "Gabe" is not a tax, but a "gift," and it empties Geez bĕnat from its specific meaning. Another example of the author's etymological work is his interpretation of ṣlt of ṣlt/šᶜbhw of Ga 3/3. He states that the meanings of "miséricorde, bonté" of Ar ṣalât or ṣalwat (cf. JaMAR, I, p. 49) are "falsche Umschreibungen und Übersetzungen sekundärer Bedeutungen von ṣalāt (ṣlwt) 'Gebet'" (p. 120). Yet, E.W. Lane gives "mercy" as a meaning of ṣalât or ṣalwat (cf. Arabic-English Lexicon, p. 1721 A). Furthermore, it is contrary to all SA material that a person would erect any building "durch das (fürsprechende) Gebet seiner Gemeinde" (p. 119). In the present case, bṣlt has the same grammatical and ideological value as that of brdɔ/wbzkt (l. 2) and bmqm (l. 3 and 4). In a case like this, the word always indicates some kind of help received by the author of the text.

(d) W.W. Müller distorts the meaning of a very simple expression, bnty/ɔl, which simply means "the two daughters of ɔIl", as hqny/ᶜbdy/ɔlmqh of RÉS 4967 /2-3 means "had dedicated the two servants of ɔIlumquh." W.W. Müller's explanation, "Gabe Gottes, d.h. Gabe an Gott, für Gott," confuses the subjective and objective determinate genitives for the sole purpose of rendering the wording of his translation more palatable.

(e) It should also be noted that W.W. Müller, in his introduction to Graf 6, refers to HÖVRA's opinion on the question of bnt(y/)ɔl, but dumps into oblivion JaMAR's discussion (I, p. 18) of M. Höfner's opinion, where RÉS 4967 is utilized.

(f) W.W. Müller reads "dk̊[l]bm" in l. 1. The reading of d is impossible because

the upper half of the left vertical stroke should be visible and is not.The author took the break for the lower horizontal stroke of d. The letter is k, The second letter, read "k" by the author, is b, Were it k, the lower half of the letter would have the height of that part of ɔ and s, The third letter remains doubtful on the two photographs nos. 41 and 42 in pl. 12; it could be y,I read the name as kb(y)bm.

(g) W.W. Müller transcribes "[r]s̊fm" as if the letter n° 2 was doubtful. But, the upper left corner of the lower square of s is still clearly visible on the photograph n° 40. Therefore,although fragmentary, the letter s is not doubtful.

(h) W.W. Müller restores q of "[sq]nyt." The letter is still on the stone; the only destroyed part of the letter is a narrow aslant strip across the ellipsis of the letter.

(i) W.W. Müller writes that "nach nfss bietet sich nur wɔn[fssm] als Ergänzung an" (p. 148). Here again, no justification of any kind is given. But, 4 letters are restored at the beginning of l. 4. Here again, W.W. Müller does not see the evidence, viz. his restoration of 4 letters at the beginning of l. 4 is impossible because the whole of the last letter or, at least, the left two-thirds of it should still be on the stone according to the setup of the first 4 letters of l. 3 or of l. 1 and 2. But, nothing can be seen. The restoration of 3 letters is possible only if the letters are spaced as at the beginning of l. 2. I suggest restoring only two s's.

(j) W.W. Müller does not explain why the 4th form of qny is rendered here "hat geweiht," although he consistently translates it as "hat gewidmet" (pp. 126, 127, 151 in Mü 1/1, Geukens 4/1 and Graf 9/1; and in NESE,I, pp. 96 and 99 in Graf 2/3 and 3/3).

My reading of Graf 6 may be presented as follows:

1 dɔyt/bnt/ɔb///ɔns/kb(y)bm///dt/byt/ʿ
2 mʿly/dšbʿn///[s]qnyt/bn///ty/ɔl/ʿd
3 [r],s̊,fm/n fss/wɔn
4 [ss]

1 Daɔyat, daughter of ɔAbɔanas [of the family] Kuba(y)bum, she of the house of
2 ʿAmmʿalay, him of (the clan) Šabʿân, has [de]dicated two daughters of ɔIl in
3 [Ri]ṣâfum as herself and [her]
4 husband.

dɔyt, Ja 2776 t and (bq); these two references are not given by W.W. Müller in his commentary, which lists dɔyn "als n. pr. masc. in CIH 888, 2" (p.146). This personal name is also attested in CIH 575/7, Ja 2619 e and in Qat TC 2159 /1 and RES 851/1; cf. also the personal name dɔy in Ja 2776 ah. - kb(y)bm, cf. e.g. kbb in Ja 2543 c. - dt/byt/ʿmʿly is translated "die (Angeheiratete) der Familie des ʿAmmʿaliy" (p. 146; cf. also p. 147). Such an interpretation is gratuitous because (1) it excludes even the possibility that the woman's father

could already belong to byt/ᶜmᶜly; the text does not specify to what "house" ᵓbᵓns belongs to and (2), even taking for granted - but it is not proven - that ᵓAbᵓanas did not belong to the "house" of ᶜAmmᶜalay, there surely are several possible reasons for ᵓAbᵓanas' daughter to be listed as dt/byt/ᶜmᶜly. Marriage is one of them; the fact of becoming a ᵓmt "maid-servant" is another one. - ᵓn[ss], cf. the parallel ᵓshw "her husband" in Ja 700/9, where -hw refers to Barlat, the wife of a man (ᵓs) called Rabb-salam.

Ga 66 (cf. G. Garbini, in AION, 33 [1973], pp. 37-43, and photograph in pl. 2) : YM 547: a grayish sandstone; 34.4 x 41.5 cm.; maximum width: 15 cm.; the right lateral side is ascertained; letter height: 3.5 cm.; distance between the lines: 0.8 cm.; distance to the upper edge: 7 cm., and to the lower edge: maximum 9.5 cm.

[ḥgn/wqh/ᵓlmqh/bms][ᵓ]	1	So has ordered ᵓIlumquh through His or[a-]
[l]⌜hw/kmnm/ᵓns/dyḥẓr⌝/⌝	2	[cle] that, if any man commits a rape,
wl/ydbḥn/dbḥm/fᵓw/l⌋	3	so let him offer a sacrifice or let
yᵓhrn/ršwn/ḥẓrhw/	4	the priest set aside the rape of him,[i.e.]
ᵓns/yḥẓrn/wlydbḥn	5	the man who would commit a rape, and let him [: the priest] offer a sacrifice.
wl/yḥmẓᵓn/ṣdqm	6	And let it be done properly.

L. 1: kmnm/ᵓns/dy-, cf. ...]mnmw/ᵓnsm/dy- of CIH 291/9 and kmn/dy of Ja 2856 /2; in the first two texts, mn is the indefinite adjective, instead of the pronoun.

L. 2: ḥẓr, cf. Ar ḥaṭara "to rape."

L. 3: the letter l is certain at the end of the line; there remain about the upper half of the vertical stroke and about half of the aslant stroke.

L. 4: yᵓhrn, cf. ᵓhr, 2nd form in JaSIMB, p. 427 A.

L. 6: hmẓᵓ, cf. l.c., p. 433 A.

The schema of the text may be presented as follows:

1. 1-2: the order from the deity through his oracle;
1. 2: the subject of the order: any man who commits a rape;
1. 3: first solution: the man shall offer a sacrifice;
1. 3-5: alternative solution: a priest shall set aside the rape and offer a sacrifice;
1. 5: the preceding way of handling the case is the proper one.

Ga 67 (cf. G. Garbini, in AION, 33 [1973], pp. 43-45, and photograph in pl. 3 a) is a grayish sandstone of 46.5 x 31.5 cm. re-used 1.63 m. above ground level in the eastern wall of the house of aš-Šayḫ Ḥazzâm Moḥammed al-ᵓAšwal in Bayt al-ᵓAšwal; the relief of the letters is from 4.5 to 4.8 cm. high and 0.3 cm. thick. The lower right corner is damaged, but there is no trace of letter visible there; therefore, the end of the text starting with l. 6 down was written on another stone, viz. mlk(l.6)[hmw/...

"[their] king [..."

ḥẓyn/dmḥrb/mlkn of l. 1 means "Ḥaẓyân, he of the experienced warriors of the king." ḥẓyn, here as well as in CIH 23 and Ga 21 (cf. AION, 30 [1970], pp. 439-446, and photograph in pl.1 a, and again below that of Ga 67) is a personal name and the brother of ʿbdʾymn listed in l. 2. - mḥrb, cf. Ar miḥrâb "an experienced warrior;" Ar miḥrab has the same meaning. dmḥrbm is the name of a house in l. 3-4; cf. also ngd/mḥrbn (Iryani 12/5) "the high plateau of Maḥrabân." J. Ryckmans erroneously translates ngd as "col" (cf. Le Muséon, 87 [1947], p. 245)because there is no reason to prefer a secondary meaning of Ar nâdi.

Ga 69 (cf. G. Garbini, in AION, 33 [1973], pp. 45-46 [no translation of the text], and photograph in pl. 4) is a grayish sandstone; 62.2 (bottom) x 42.5 cm.; re-used in the same stone course as Ga 67; letters in relief of 3.5 cm., but 2 cm. in l. 9; thickness of the relief: 0.3 cm.

1 whbm/yʿtfˀ/whškthʿwˀ[/m]
2 lqyṭt/wʾlwdhmy ʾ[l]
3 ht/lʾnn/ w h wdʾbšrn/
4 wdbfzm/ b m wdmšṭyn/
5 wdmbryn/ y t brʾw/whq
6 šbn/byth f mw/šbʿn/b
7 rdʾ/rḥmnn/bʿl/smyn/lhmr
8 hmw/qdmm/wʿdrm/kśḥ/mḥmn
9 wrḥhw/dmdrʾn/dˀlˀ[ʾr][bʿt/ʿšr/w[st/mʾtm]

1 Wahabum Yatûf and his wife [Ma]l-
2 qîṭat and the children of them both, th[e-]
3 se of (the clan) Layʾnân Wa- and of (the clan) ʾAbšarân
4 and of (the clan) Bifazzum ha- and of (the clan) Maštîyân
5 and of (the clan) Mabrîyân bum have built and made
6 new their shri Ya- tûf ne Šabʿân with
7 the help of Raḥmanân, lord of heaven, so that He may vouchsafe
8 to them braves and young girls [who] were taken away from the nomads.
9 During the month of Madraʾân of the year [fo]urteen and [six hundred.]

L. 1: ytf, cf. tfn in Ja 2622.

L. 1-2: [m]lqyṭt: only one letter must be restored at the end of the line; this letter is exactly above the final ʾ of l. 2; cf. Ar malqûṭ: laqîṭ "a foundling."

L. 2-3: immediately to the left of wʾlwdhmy, there is no word divider, but a large space of almost the length of bšrn of l. 3, which was left untouched. Because the upper left corner of the stone is broken off, it is impossible to

know whether l of ʾlht was engraved on the rim or not; in this case, the letter would have been forgotten. Since no fault can be ascribed to the engraver without sufficient proof, I retain the opinion according to which the letter l was indeed engraved on the rim. - The blank to the left of wʾlwdhmy does not seem to have any other meaning than that of completely isolating the mention of the authors, viz. Wahabum and his family. - ʾ[l]ht introduces clan names. However, the reminder of the clan value of the last four names, viz. d, is repeated before each of these names so that none of them would be taken for a personal name. - lʾnn, e.g. lʾ in Ja 2530. - ʾbšrn, Ist 7630/5 (see above, pp. 92-93).

L. 4: bfzm, cf. the Saf personal name hfz in CIS 4892 a (cf. JaSN, p. 165 A) and ʾfz in BM 120928 (cf. JaMIL, p. 166 A). - mštyn, cf. the name of a place mštt in Iryani 32/36 (cf. the division of the lines as in WiZAG, p. 116).

L. 5: mbryn, cf., e.g. bryn in JaSIMB, p. 413 B.

L. 6: šbʿn is a well-known name, but also the name of a temple dedicated to ʾIlumquh (e.g. RÉS 4188/4) and to the deity of irrigation (CIH 41/3). In the present text, the construction of the byt called šbʿn has a religious purpose, which is explained in l. 7-8; therefore, byt most probably means a domestic sanctuary or shrine rather than a house.

L. 8: qdmm, cf. Ar qadûm "bold, audacious, in battle." - ʿdrm: the width of the relief of m is still on the stone, as well as the upper two-fifths of dr. The ordinary meaning of ʿdr (cf., e.g. JaSIMB, p. 444 B) is excluded by the context; cf. Ar ʿadrâʾ, plural ʿadrà "young woman." - kśḥ/mḥmn: the upper extremity of the word divider, the whole bottom of m and the left side of the upper half of h are still on the stone. kśḥ, cf. Ar kasuḥa "to carry off," and hkśḥ "to plunder" in RÉS 3945/5 and 14. Here, the verb is in the passive voice. - hmm, cf. Ar hayyâm "nomad," haymat, plural hiyam "tent (of the nomads)" (cf. also in modern Ṣanʿâʾite in E. Rossi, L'arabo parlato a Ṣanʿâʾ, Rome, 1939, p. 242 A, and in Datînah in LaGD, p. 674). Here, the noun indicating the way of living stands for the inhabitants themselves.

L. 9: dl[ʾr]bʿt: the lower extremity of l and also the left vertical stroke and the upper horizontal stroke of b are still on the stone. On my photograph, the distance between the lower extremity of l and ʿ is 1.9 cm., which is the length of the following ʿšr. The restoration of the end of the line is based on the constant formula used during that period; cf., e.g. CIH 541/135-136. I am fully aware that an information as important as the measurement of a letter or of a few letters is held in practical contempt by some authors. Here follows an example. JaMAR (I, p. 16) recalls the case of the name of the temple mentioned in RÉS 3958/7, read "mbrwn" by N. Rhodokanakis. M. Höfner, first, declared in 1962 that it is "wahrscheinlich" that mb̊rẘn is a reading error instead of mbrqm; then, in 1970, the same author held the same correction as a certainty. JaMAR devoted five lines to the accurate measurements of the letter in question and concluded saying that "il faut donc lire dmbrdm, comme l'indique ma copie du texte faire à même la pierre." Then, in 1974, and without any reference to JaMAR (I, in 1971) or M. Höfner's work published in 1970, W.W.Müller decided to solve the question by referring exclusively to M. Höfner's paper of 1962 and to JaMAR, III, p. 63 (in his reference to this publication, W.W.Müller omits the number of the volume). W.W. Müller attempts to avoid the details mentioned in JaMAR, I, viz. the measurements taken from the latex squeeze and the mention of the reading made from the original itself. Against this double

information, W.W. Müller has n o t h i n g to offer although he could at the very least have checked E. Glaser squeezes. Instead, he refers to a well-known Qat text mentioning mbrqm and published in 1952...and the rules of systematization did the rest...regardless of material evidence to the contrary, as if mbrqm of one text necessarily and undoubtedly excludes mbrḍm of another inscription. It is as if the Qat personal name ḥqbm of Ja 293/1 would exclude ḥrbm of Ja 145/1, or vice versa. Note also that the subterfuge of not giving the number of the volume of JaMAR, as stated above, which the reader would hardly notice, is all the more inexcusable in that JaMAR, III, p. 63, states that "for the reading of mbrḍm, cf. JaMAR, I, p. 16," a reference which he should have checked.

Ga 70 (cf. G. Garbini, in AION, 33 [1973], pp. 585-589, and photograph in pl. 1 b).

The case of this SA stone is strange. (1) G. Garbini does not say where in Yemen he saw the original; this is already strange. (2) Then, he speaks of the stone "di cui non ricordo li dimensioni." This would imply that he did not write them down but he confided them to his memory instead; this is also surprising. (3) The author, then, declares that the original is "andato successivamento disperso." How does he know that unless the original is in the possession of one of his friends living in ... Italy? This seems to be confirmed by the voluntary omission of the name of the place where he saw it in the company of A.E. Parrinelli.

The following remarks are valid until a good photograph of the original or the study of it made by a competent author is published.

Text A: above the bucranium located in the center of the upper section of the burner, it cannot be read on the photograph and, IF the editor's description is accurate, it could be read ś(ḥ)r.

Text B, on the trapezoidal basis of the burner, is composed of two lines. The questions to be dealt with here are (1) the length of l. 1; (2) the value of the first name; and (3) the reading of the second name of the author.

Ad (1). - The divine symbol is normally centered on the vertical axis of the object. The horizontal center of the symbol is shown on the photograph. If a perpendicular line is drawn from that center, there is space enough for two letters and one word divider between that line and the left edge of l.1; thus, the whole line 1 would contain 20 letters and 4 word dividers. The editor's restoration has 17 letters only.

Ad (2). - The name ʾlšrḥ was illustrated by the great Sab king ʾIlšaraḥ Yaḥḍub, but was not restricted to the members of a royal family; cf., e.g. ʾlšrḥ/ʾšwʿ (CIH 648), ʾlšrḥ/bn/klbm (CIH 391/1) and ʾlšrḥ/ʾḥsn (RÉS 4712/1; cf. Le Muséon, 67 [1954], pp. 329-330, where the additions at the end of l. 1, 3 and 4 are correct, but the two corrections in l. 1 are not).
RÉS 4712: YM 309: a grayish sandstone; 98.9 x 27.5 cm.; maximum thickness: 14.5 cm.; text in relief: letter height: from 4.5 to 5.3 cm.; thickness of the relief: 0.3 cm.

Ad (3). - The third letter of the second personal name seems to be m instead of ḍ; a second name, such as yḥmd, is well known; e.g. in CIH 397/1 (cf. JaMAR, II, pp. 26 A and 28). Finally, there is no way of knowing how to

fill the nine missing letters and, therefore, where to place the fourth word divider.

Text A:	ś¸ḥ]r]		Offering.
Text B:	ɔlšrḥ/yḥm[d/...../ḥq]	1	ɔIlšaraḥ Yaḥm[ad, ..., has dedi-]
	ny/lmrɔhw/[...	2	cated to his lord, [...

The object of the dedication is the burner which is described in text A as a śḥr. For śḥr, cf. JaMAR, I, p. 9: "offrande par giration." In his commentary on Graf 10 (cf. NESE, II, p. 151), W.W. Müller fails to refer to the preceding study of JaMAR and to mention the Sab occurrences of the word.

Ga 71 (cf. G. Garbini, in AION, 33 [1973], pp. 589-590, and photograph in pl. 1 c): a grayish sandstone belonging to Ṣâliḥ Mitannà Ġulays of Ḫaddat Ġulayš (about 3 kil. north-northeast of Ẓafâr); 26.5 x 24 cm.; maximum width: 19 cm.; letters in relief: height: 5 cm., and thickness: 0.3 cm.; width of the upper rim: 2 cm. The width of the letters of l. 1-2, which is larger than that of the letters of l. 3, suggests the following restoration of the text:

1 ysrm/y]ʿhnᶜm/wbn]ʾ[hw

2 tɔrn/ɔ]yfᶜ/mlky/[sb

3 ɔ/wdryd]n/wḥḍrmwt/w]ʾ[ymnt

1 Yasrum Yu]hanᶜim and [his son

2 Taɔrân ɔA]yfaᶜ, the two kings of [Sab-

3 aɔ and of Rayd]ân and Ḥaḍramawt and [Yamnat.

Five and two letters are missing, respectively, at the beginning and the end of l. 1-2, which have 14 letters each. For the two coregents, cf., e.g. JaSIMB, p. 409 A.

Ga 72 (cf. G. Garbini, in AION, 33 [1973], p. 590, n° 7, and photograph in pl. 1 d).

L. 4 contains the beginning of the date:

wbwr]hn/dmḥgtn/dbhryfn/dlʾ[...

and during the month of Muḥaggatân of the year [...

Same formula as in Gl 389; for dmḥgtn, cf. CIH, I, pp. 76-78, contrary to ScSIVF, I, p. 51, and J. Ryckmans, in BiOr, 31 (1974), p. 150 B; for dl-, cf. ScSIVF, l.c.

Ga 73 (cf. G. Garbini, in AION, 33 [1973], pp. 590-591, and photograph in pl. 2 a).

The case of this beautiful fragmentary text is even more suspicious than Ga 70 (see above, p. 146) because the editor states that the inscription comes from Ẓafâr and that it is now in a private collection in Italy. How does he know for sure that the stone comes from Ẓafâr? Why should he remember the or-

igin of this antiquity better than that of Ga 70? Why is he hiding the name of the owner of that private collection in Italy? This question should also be asked about Mū 1 (cf. NESE, II, p. 125).

The text has many features in common with RÉS 2633 which was engraved in 640 of the Sab era : 530 A.D. (cf. JaSIMB, pp. 358-362), viz. two šrḥbʾl/ykmlʾs (a name belonging to the late period), the same setup of the beginning of the text (viz. the author, his sons, their clan, other persons, the word mḥ]rg, and the formula used in the date). The evaluation of the number of the missing letters makes it possible to restore the date of the present text, viz. 680 of the Sab era: 570 A.D., viz. the latest date yet attested in Sab texts.

In her paper published in PSAS (4 [1974], pp. 118-130), J. Pirenne does not refer to JaSIMB's study referred to above, and in her interterpretation of RÉS 2633: CIH 621, still confuses the year of the engraving of the text and the year of the events referred to in it. Ja 1028 is missing in her research, although its palaeography is not exactly the same as that of Kawkab 1 (her n° 19) and her tracings of the latter's letters are completely inaccurate (cf., e.g. the letter r) and the proportion between the letter height and the width of the tracing could hardly be worse.

L. 1: the first name of the author is ..⌜lyfᶜ; no published name is suitable. - wbn[yhw "and [his] son[s]," as in RÉS 2633/1.

L. 2: yrtḥ: if the name is complete, cf., e.g. rḥʾl of Ja 489 A/2. - The second name of šrḥʾl (also in Ga 80; see below) is yk[ml "Yak[mul]," as in RÉS 2633/1.

L. 2-3: the second name of the last son of the author is .⌟(1.3)⌜tb.

L. 3-4: ʾlht introduces the name of the clan to which the author and his sons belong, yfᶜm. Then, follow at least two personal names determined each by a clan name. At the end of l. 3, there was the name of a person whose clan is dnhlm "he of (the clan) Nahlum." hdrb[..] is most probably a personal name.

L. 4-7: the three symbols were located at the beginning, in the center and at the end of the four lines; their width equals that of five or four and 1/2 letters. The space between the monograms contains 10 or 11 letters.

L. 4-5: immediately after hdrb[..], one may read wkbwr/wmḥ](1.5)rg "and the leaders and the admi]nistrators," as in RÉS 2633/6, preferably to ʾqwl/wmḥ]rg of CIH 648/2 and Ja 1819/5.

L. 6: since the letter b must be restored at the end of the line, there remains space only for 9 letters after wh; there is no way of knowing which one of the following four expressions is preferable, viz. whwtrn/whqwḥ (Gl 389/2), whwtrn/wᶜdbn (Ga 1/3), whqšbn/wtwbn (Ga 42/4) or whwtrn/whtbn (Ja 496/1).

L. 8-9: mrʾ[hmw/ at least 12 letters/sm]yn: because h, which does not exist on the stone, must have been below the right extremity of the central monogram, mw/... /sm equals the width of both the space between the last two monograms and the left monogram; thus, 14-15 letters. The restoration of rḥmnn/bᶜl/sm is 2 or 3 letters too short and is unacceptable; but no expression known so far involving ʾlhn, ʾln or rḥmnn fits because of the constant sequence smyn/wʾrḍn.

L. 10: the date is built up as in RÉS 2633, viz.

wrḫhw]/dḫgtn/dltmn[y/wstmʾtm/ḫrftm]

and in the month of] Ḥiggatân of (the year) eight[y and six hundred.]

There are 13 letters missing after tmn, viz. 9 below the space between the two monograms and 4 below the left monogram. The choice between tmny "80" and tmnt "8" (cf. Ja 545/2: dltmnt) is based only on palaeography. The letters of the present text are much more flattened and rounded than those of Murayġân dated of the year 662 of the Sab era. Incidentally, it is impossible to recognize the letters of this text in the tracing made of them by J. Pirenne in PSAS, 4 (1974), pp. 120 and 123, n° 22.

Ga 75 (cf. G. Garbini, in AION, 33 [1973], p. 591, n° 10, and photograph in pl. 2 c).

The name of the month mentioned in l. 4 is tbtn "Tawbatân," already found in CIH 540/60 and Murayġân/3.

Ga 76 (cf. G. Garbini, l.c., pp. 591-592, n° 11, and photograph in pl. 3 a).

The personal name mentioned in l. 1 reads ʾln, b,[ṯ]"ʾIlna(ba)[ṯ]."

This name is known in Qat only (e.g. Ja 882 A/1), but nbtʾl is known in Sab (e.g. CIH 836). The original is a grayish sandstone belonging to the proprietor of Ga 71 (see above, p. 147); 24.2 x 18 cm.; constant thickness: 5 cm.; relief of the letters: 0. 3 cm.; letter height: 3.5 cm.; distance from l. 1 to the top: 2 cm.

Ga 80 (cf. G. Garbini, l.c., p. 592, n° 15, and photograph in pl. 3 e) is a basalt stone re-used 1.01 m. above the threshold of the front door of the house belonging to Ḥazâm Yaḥya Ġulays in Ḥuddat Ġulays; 104 x 29 cm.; letter height: 17.5 cm.; and thickness of the relief: 0.4 cm.

Ga 81 (cf. G. Garbini, l.c., p. 592, n° 16, and photograph in pl. 4 a) is a basalt stone belonging to Commander Râʾid ʿAbdallah Ġulays of Ḥaddat Ġulays; 84 x 30 cm.; thickness: 23.5 cm., but 26 cm. at a place located 10 cm. from each extremity.

Ga 82 (cf. G. Garbini, l.c., p. 592, n° 17, and photograph in pl. 4 b) is a grayish sandstone re-used upside down 70 cm. above ground level and west of the front door located in the southern wall of the house of the proprietor of Ga 67 (see above, p. 143); 38.8 x 28.7 cm.

Ga 83 (cf. G. Garbini, l.c., p. 592, n° 18, and photograph in pl. 4 c) is a grayish sandstone belonging to the proprietor of Ga 76 (see above); 26 x 14 cm.; constant thickness: 7 cm.; thickness of the relief: 0.3 cm.; width of the left rim: 2.8 cm.

Ga 84 (cf. G. Garbini, l.c., p. 593, n° 19, and photograph in pl. 4 d) is a grayish sandstone re-used 2.10 m. above ground level in the eastern wall of the mosque of Ẓafâr, which is located in the southwestern corner of the tell; monograms in relief: 21.5 (height) and 0.5 cm. (thickness).

Ga 85 (cf. G. Garbini, l.c., p. 593, n° 20, and photograph in pl. 5): YM 1045: is a grayish sandstone of 38.3 x 67.5 cm.; constant thickness in the center: 18.8 cm.
1-Maximum height of the upper design composed of groves: 8.8 cm.; width of the rim below: 2.5 cm.
2-Horizontal series of denticles: the height and width of each denticle are, respectively, 3.3 and 3 cm.
3-Width of the rim on the extreme left: 5.2 cm.
4-Vertical series of 5 complete, reclining ibexes. The upper section of a sixth one: 5.2 x 5.2 cm.; thickness of the relief: 0.2 cm. The first ibex (below the denticles): 8.8 (width) x 8.6 cm. (including the stand upon which it is resting); width of the rim between the ibexes: 1.2 (below the first ibex), but 1.1 cm (below the others).
5-Horizontal series of five complete bucraniums and the left horn of the sixth one): total length: 22.5 cm.; width of a bucranium: 4.5 cm.
6-Horizontal rim below the bucraniums: width: 1 cm.
7-Vertical rim to the right of the ibexes: 1.8 cm.
8-Difference of level between 3 and 4: 0.7 and 0.5 cm.; and between 4 and 7: 0. 5 cm.
9: Text: letter height: 7 cm.; space between the lines: 1 cm.; distance to the upper rim: 1 cm., and to the lower edge: 13.4 cm.

1 <-- [dn/mśnd/]smhᶜly/y
2 --> nf/bn/yd[ᶜɔl/mkrb]
3 <-- [sbɔ/ywm/][ɔlm/ᶜttr
4 --> ddbn/whn[rhw/btrḥ]

1 [This (is) the inscription of] Sumhuᶜalay Ya-
2 nûf, son of Yada[ᶜɔil, unifier of]
3 [Sabaɔ, when] he expressed sorrow to ᶜAttar,
4 Him of Dibbân and bran[ded himself out of grief.]

L. 1-3 has 13 letters each, but l. 4 contains 14.

The reference to LuGMSE's restoration of CIH 366 bis involving the pericope ywm/ɔlm/ᶜttr/ddbn (see above, p. 72) and especially the fact that the whole pericope is found in Ga 85 require the discussion of J. Ryckmans' theory on the subject, theory which has already been picked up by WiUIK (p. 34) and Y. Abdallah (cf. Die Personennamen in al-Hamdānī's al-ᶜIklīl und ihre Parallelen in den altsüdarabischen Inschriften, Tübingen, 1975, p. 50). However, I have no intention of wasting my time refuting in detail J. Ryckmans' paper (cf. Symbolae...Böhl dedicatae, Leiden, 1973, pp. 328-334, whose summary is printed in PSAS, 3 [1973], pp. 36-39), as it was done once for a few lines (cf. F. Altheim - R. Stiehl, Christentum am roten Meer, Berlin, 1971, pp. 110-121; see above, p. 9). I shall deal only with the basic questions of the two phrases involved, viz.

1 - ywm/ɔlm/ᶜttr/ddbn/whrnhw/btrḥ, which is translated by J. Ryckmans as follows: "when he offered a banquet to ᶜAttar dū-Dbn, and offered him a holocaust as a redemption(?)" (cf. PSAS, l.c., p. 36; cf. also l.c., 4 [1974], p. 132, where the first

section of the pericope is said to mention "a ritual banquet").

2 - bny/qyf/ɔlmhw or mɔlmhw, which J. Ryckmans translates as follows: "he erected the altar of his banquet" (cf. l.c.).

1 - It all started in 1959 when the verb ɔlm was explained by M.A. Ghul and P. Boneschi by the recourse to the Ar noun walîmat "a banquet" and this interpretation was taken up by A.G. Lundin in 1959 and 1971 and by G.M. Bauer in 1963 (but doubtfully in BaYUP in 1966). With such a backing, J. Ryckmans felt safe enough to jump into the wagon, and he developed his paper entitled "Le repas rituel dans la religion sud-arabe" (cf. Symbolae ... Böhl dedicatae), where each single page is a clear proof of his well-known attitude. One example suffices here. He still speaks of "la chasse sacrée" (cf. also PSAS, 4 [1974], p. 132) and of "des reliefs [which] représentent une déesse assise" w i t h o u t informing his reader that these two theories are far from being factual. I have constantly opposed the first, and the second is rejected by M. Höfner and myself in JaMAR, IV, p. 186 fol., where (pp.187-189) ample proof is given that J. Pirenne's paper on the bronze statues from Maḫram Bilqîs "falsifies several archaeological data" (p. 187). But, honest objectivity is a bygone for some authors.

With regard to the etymology of ɔlm, no author ever pointed out the two main objections against the parallel SA ɔlm / Ar walîmat, which may be presented as follows.

(a) The equation SA ɔ - Ar w/y is rare and, therefore, cannot be invoked unless all other etymologies have failed to suggest an acceptable meaning, and this must be proven and not taken for granted.
Another case of that equivalence is claimed by A.F.L. Beeston in Ja 750/7: zɔdɔm, where the author writes that "It seems to me that if the reading is correct it must be an engraver's error for tɔdɔm from a root ɔdɔ = ɔdy" (cf. JSS, 14 [1969], p. 229). It is amazing to see how easily "an engraver's error" is claimed when the only ground for such a claim is the author's preconceived idea of what the text should mean and, therefore, of what the engraver should have written.

(b) The meaning of "a banquet" is secondary to the Ar root wlm because Ar wa-lama, 1st and 3rd forms, means "convenir, être opportun" and "être convenable" (cf., respectively, R. Dozy, Supplément aux dictionnaires arabes, Paris, 1927, II, p. 842 A, and M. Beaussier, Dictionnaire pratique arabe-français, Paris, 1931, p. 1079 B).

There is no reason whatsoever for missing the obvious and accepting an anomaly for granted. SA ɔlm is naturally explained by Ar ɔalima "to be in pain," and 5th form, taɔallama "to express pain, grief, sorrow."

In relation with qyf/ɔlmhw (Lu 16 + CIH 367/1-2 and partly restored in RÉS 4906 by LuGMSE, p. 154) : qyf/mɔlmhw (Gl A 710/1), J. Ryckmans speaks of "un autel qyf destiné à recevoir le banquet et l'holocauste qui le couronnait," and with regard to ywm/nql/lmbny/mɔlmt/smhᶜly (RÉS 4635 [: Ja 538]/4-5), he speaks of "un petit obélisque (qualifié de qyf), dont la silhouette incorpore une sorte d'autel" (cf. Symbolae.., p. 329).
In JaIAM, I gave the measurements of that qyf in detail (p. 266)

and published the sketch of the antiquity made on scale (pl. 1; cf. also JaMAR, I, pp. 9-10), and I also stated that "cette pièce antique ne présente aucune caractéristique qui puisse la faire reconnaître comme un autel, que ce soit un 'Stelenaltar'... ou encore 'un autel à parfums'"(cf. JaIAM, p. 266). It is plain dishonesty to misrepresent and misconstrue the facts and to claim that RÉS 4635 "incorpore une sorte d'autel" and that such a votive stela might be "destiné à recevoir le banquet et l'holocauste qui le couronnait". As can be seen on my drawing of the stela in JaIAM, pl. 1,-a rather poor reproduction of it may be seen in HÖVRA, p. 329-, the upper part of the qyf is not even flat and the ledge of the lower half is not even 15 cm. wide. Such places would not even be suitable for Lilliputians. But such is the present mentality prevailing in many SA studies where the objective analysis and interpretation of SA material is normally replaced by the authors flattering each other and dooming into oblivion anything that does not flatter them.

The verb ʾlm means "to express sorrow," and the two nouns ʾlm and mʾlm (plural mʾlmt in RÉS 4635/4-5) refer to the votive object erected at the time and as the expression of that sorrow.

2 - hnrhw/btrḥ is the second half of the diptych, and is partly restored in RÉS 4129 by G. Ryckmans (cf. Le Muséon, 72 [1959], p. 166).

The handling of the preceding pericope is also very typical of the present mentality in SA research.

First, note that LuGMSE's restoration of whnr[hw/] in RÉS 3945/1 (p. 167) is erroneous. There is no place for hw, and the word divider is certain.

A.F.L. Beeston writes about (Ph 79:) RÉS 4906/3 that "as the hw is dispensed with in RES 3945, it looks as if it represents not a direct but an indirect object. I therefore suggest that it is to be taken as referring to the god...; and that hnr/ means 'to make a burnt offering' - the whole context of RES 3945 speaks of cult actions" (cf. H.St.J.B. Philby, Sheba's Daughters, London,1939, p. 447). The author's translation of hnrhw as "offered a burnt sacrifice(?) to him" (cf. l.c., p. 446), although suggested with a question mark, has become certain for all authors w i t h o u t any further justification.

Ar nâr means both "fire" and "a mark, a brand with a hot iron." Therefore, SA hnr may be a denominative verb with the meaning of the transitive form of Ar nâra, viz. "to make a mark upon something with a hot iron." Then, -hw is the reflexive pronoun, as already in the expression fdyhw (see above,p. 47).

btrḥ was recently related by A.G. Lundin to Ugaritic trḥ which means "to acquire a woman for marriage by paying the bride-price" (cf. C.H. Gordon, Ugaritic Manual, III, Rome, 1955, p. 334, n° 1969), and btrḥ is translated by him "as ransom(?)" (cf. Palestinsky svornik, 15 [78], 1966, pp. 50 and 51, respectively). Not only does the Ugaritic verb imply the idea of "buying" and not that of "repurchasing," but also the first section of the pericope understood as he did does not provide any ground for a "ransom." Here again, J. Ryckmans failed to make these two obvious remarks; instead, he simply copied A.G. Lundin's translation. Yet, Ar trḥ, the obvious parallel of SA trḥ, gives a very plausible meaning because tariḥa and taraḥ mean, respectively, "to grieve" and "grief, sorrow." This idea is paralleled by the verb ʾlm.

The Sab pericope discussed above is paralleled by Min Fakhry 14, the only difference being that the order of the two verbs is reversed in the Min text, as shown by the following schema:

S a b pericope		M i n Fakhry 14
ʾlm/ʿttr "he expressed sorrow to ʿAttar"	↗	ʾrš (l. 3) "he has lacerated himself"
hnr(hw) "he has branded himself"	↘	tndr/ʿttr (l. 4) "he has made penance to ʿAttar."

In the two preceding pericopes,

- 1 - the authors are chiefs of state, a Sab mukarrib and a Min king, respectively;
- 2 - the deity involved is the stellar god ʿAttar;
- 3 - the moral attitude is manifested by an expression of sorrow and of penance, respectively;
- 4 - the chief of state further concretizes his moral attitude in his own flesh either by self-branding or self-lacerating;
- 5 - the verb describing the physical act has a reflexive meaning, viz. ʾrš and hnr (RÉS 3945/1) without any reflexive pronoun being affixed to it. In the ordinary Sab form, however, the pronoun is affixed.

The pericope bny/qyf/ʾlmhw (e.g. Lu 16 + CIH 367/1-2) may be translated "he has built the stela of his sorrow."

The pericope ywm/nql/lmbny/mʾlm(l.5)t/smhʿly of RÉS 4635/4-5 may be translated as follows:

"when he secured the transport for the building of sorrow-stelas of Sumhuʿalay," as already suggested by JaIAM, pp. 267-268, except for the translation of mʾlm.

As pointed out above (p. 151), J. Ryckmans voluntarily misrepresents the archaeological evidence of the qyf on which the text is engraved. As if such a feat was not enough, J. Ryckmans also distorts the epigraphical evidence of the text and dogmatizes on things he does not know.

In his transcription of the pericope reproduced above, J. Ryckmans eliminates the preposition l before mbny (cf. Symbolae..., p. 329) and, therefore, he completely distorts the grammatical structure of the pericope by making mbny the direct complement of nql, as indicated by his translation printed on p. 330, at the end of note 19.

Furthermore, J. Ryckmans writes that "l'obélisque domine le col d'el-Feleğ, passage obligé du produit des carrières de pierre (dans la montagne, à 5 km. au SW), qui alimentaient Mārib. C'est pourquoi nous traduisons nql d'après le yéménite moderne naqīl 'passe, chemin de montagne aménagé': 'a aménagé la route de montagne'" (pp. 329-330, note 19). The passage at J. el-Falaj, which is the continuation and at the same level of the plain on both sides is at least 35 m. wide. Who in his right mind would dare to call such a passage a "col"? Obviously enough, such a wide passage never needed to be "aménagé." Furthermore, there is no "chemin de montage aménagé" leading to

the stela. It is also erroneous to speak of that passage as "passage obligé du produit des carrières de pierre." There are many querries on the northern side of the mountain, and to reach some of them, one may go near the passage of J. al-Falaj, but not through. Finally, I maintain JaIAM's translation of of the end of RES 4635/4-6, a translation which J. Ryckmans does not even daign to refer to.

Appendix n° 3.

The two Sab rock inscriptions RaBY 1 and 2.

RaBY published the photographs of two rock inscriptions, RaBY 1 and 2, which are located, respectively, at Ḥajar al-Laḥîb and Ḫuqqa bin Ḥuṣn. W.W. Müller's interpretation of these texts, which is printed in RaBY's notes, needs to be revised.

RaBY 1: a vertical text with the letters lying on their left side and to be read from top to bottom; engraved between the horns and the body of an ibex; cf. photograph 16 (p. 264), note 11 (p. 265), and W.W. Müller's study in note 12 (p. 266); cf. tracing in pl. 19.

↓ rbšm Rabšum.

W.W. Müller reads the same letters, but suggests that the name may be restored rbšms or rbšmsm with the meaning of "'Herr (sic!) ist die Sonne'." Beside the fact that the preceding name should be translated "lord of Šams," viz. a reference to the moon god, the restoration of one or two letters is disproved by the absence of any trace of letter outside the space delimited by the lines representing the horns and the body of the ibex. The name is complete and already found in Ḫaḍr Wissmann 31/1, published by G. Ryckmans who interprets it as "Rabbšîm" (cf Le Muséon, 75 [1962], p. 448). This etymology is disproved by the name rbš, the name of a Qat temple in Ja 852/7. In support of his etymology, G. Ryckmans refers to the Saf name ʾbšm (e.g. CIS 796; see below, appendix n° 5). This name must be related to the root bšm which is represented by bšmt of CIS 3787 - 3788.

RaBY 2: a "schwer deutbare Inschrift" (p. 267) engraved on the boulder called Ḫuqqa bin Ḥuṣn; cf. photograph 22 (p. 267) and W.W. Müller's study in note 13 (p. 267); a boustrophedon text with l. 2 above l. 1; cf. trac-

ing in pl. 19.

W.W. Müller reads the two lines from left to right, and considers the upper line as l. 1; his decipherment reads as follows: "1. bʿl/ḥrd/wḥ

2. ..m../šdbm"

No translation of the text is given.

--> bʿl/ḥqd/whr 2 master of Ḥâqid and Ḥarr.

<-- mbdr/bn/mhkb/ 1 Mubaddir, son of Mahkûb,

L. 1: mbdr, cf. Ja 2161 d. The form of r (e.g. Ja 544 - 548) belongs to the latest palaeographical period. - mhkb, cf. Ar hakaba "to mock someone," and hkbm in the Qat graffiti from the country of Mukéraš.

L. 2: ḥqd and ḥr probably are names of places, viz. plots or the like. ḥqd, cf. Ar ḥâqid "retaining enmity in the heart." ḥr, e.g. Geukens 12/2 (for some remarks on l. 5-6 of this text, cf. JaMAR, I, p. 8). For the form of r of ḥr, cf. the remark on mbdr.

J. Pirenne claims that Ja 544, which is referred to above, should be connected with Ja 547 (cf. PSAS, 4 [1974], p. 130, note 10), and the reason given by the author in support of this new theory is invaluable, viz. "in my opinion." The only way to "connect" the two texts together is to consider Ja 544 as the continuation of Ja 547. The author was most probably impressed by the mention in both texts, Ja 544/2 and 547/3, of the name of the tribe hmdn. However, the authors of Ja 547 present themselves as ʾqdm/wkbwr(l.3)šʿb/hmdn "commanders and leaders of the tribe of Hamdân." It is, therefore, impossible for them to state that their repair works at the Mârib dam were achieved brdʾ/ʾmrʾhmw/ ʿbt/wnmrn(l.2)wmrtdʾl/ʾlt/hmdn (Ja 544/1-2) "with the help of their lords ʿAbat and Nimrân and Martadʾil, those of (the tribe) Hamdân," because these three individuals were ordinary persons belonging to that tribe Hamdân and without any authority in the tribe and, therefore, they could not be called ʾmrʾ "the lords" of the "commanders and leaders" of the same tribe.

Appendix nº 4.

YM 1064 and W. W. Müller's theory on polyandry in South-Arabia.

The votive sandstone plaque YM 1064 whose photograph was published two years ago contains an interesting pericope in l. 4-6, and the translation of these lines presented by J. Ryckmans in full agreement with A.F.L.Beeston shows the deplorable method used by some authors.

YM 1064 (cf. photograph in AfO, 24 [1973], p. 151, nº 2) is a grayish sandstone of 84.1 x 40.3 (top) and 39.7 cm. (bottom); maximum thickness: 9.1 cm.; the lower right corner is broken off; difference of level between the outside rim and the surface bearing the inscription: 0.4 cm.; width of the rim: 3.7 (top), 3.2 (right) and 3.1 cm. (left); letter height: 5.2 cm. The bucranium is in relief in a hollowed section of 5.8 x 11.4 cm.; depth of the hollow, which equals the thickness of the bucranium, is 0.2 (top) and 0.5 cm. (bottom).

1	<--	yśqɔl/bn/brr	6	-->	mqh/bɔbhy/bɔ
2	-->	m/mrmyn/hqny	7	<--	lmqh/wb/krbɔ
3	<--	nswr/ᶜmšfq/y	8	-->	l/wb/nbṯyfᶜ/
4	-->	wm/rśw/wywm/h			Bucra-
5	<--	wfr/mwfrt/ɔl			nium

1 Yâśaqɔil, son of Barrî-
2 rum, the Marîmite, has dedicated to
3 Niswar ᶜAmmšafaq,
4 when he was priest and when he has
5 increased the cultivated plots of ɔIlum-
6 quh during the month of ɔAbhay. By ɔI-
7 lumquh and by Karibɔil
8 and by Nabatyafaᶜ.

Bucranium.

L. 1: yśqɔl, cf. the personal name yśq[in Ja 802 and the commentary in JaSIMB, p. 238 A.

L. 1-2: brrm, Ja 2570 d.

L. 2: mrmyn: gentilice of mrm, a clan name not attested so far.

L. 3: nswr is a Qat deity (cf. JaP, p. 130), also mentioned in Sab RÉS 3943/4; it is also the name of a Sab month, e.g. in Ja 2855/12.

L. 8: nbṭyfᶜ, CIH 496/1.

It is on the pericope ywm/hwfr/mwfrt/ɔlmqh (l. 4-6) that J. Ryckmans recently published the following statements:

"A.F.L. Beeston nous a signalé une inscription inédite du musée de Ṣancāɔ [], qui confirme clairement [my underlining] l'existence d'un pèlerinage à Almaqah au mois de dū-Abhay[]. On lit aux lignes 4-6: wywym hwfr mwfrt ɔlmqh bɔbhy, 'et lorsqu'il accomplit le pèlerinage d'Almaqah en Abhay'. A.F.L. Beeston[] rapproche ce contexte de la racine wfr aux formes tfr de RES 4176, 7, et lhwfrnn de Ja 669, 14-15" (cf. Symbolae..., p. 334, note 45).

The same interpretation presented as absolutely certain is also found in PSAS, 4 (1974), p. 134: "has performed the pilgrimage to Almaqah in (the month) of dū-Abhay," but the quotation of the SA text is marred by an error: bdɔbhy substituted to bɔbhy.

- I - The pericope of RÉS 4176/6-7 reads as follows:

-/wɔl/śn/smᶜy/h(l.7)ḥbn/ṣd/tɔlb/wḥẓr/ᶜlb/bn/ḥṭl/ɔntt/bywm/sbᶜ/dṣrr/ltfr/qsd/tɔlb/ᶜdy/tmt/wᶜdy/ɔtmn/whṣr/bḥrmt/ɔtmn/wnšᶜ/dmdnḥn/qsdn/-

A.F.L. Beeston's translation reads as follows:

"and it is decreed for SMᶜY to preserve the game of TɔLB; and he prohibited ᶜLB from women's chattering on the seventh day of dṢRR, because of the yeomen of TɔLB journeying thither and to ɔTMN, and remaining in the sanctuary of ɔTMN, and the governor of MDNḤN taking away the yeomen."

For this translation, cf. BeSI [hereafter, mentioned as the 2nd study], p. 77; the same translation was also printed earlier the same year in JRAS, 1937, p. 68 [hereafter, mentioned as the 1st study], with the difference that, in the latter, qsd is simply transliterated; the second difference is minor, viz. "d-ṣrr" instead of "dṢRR."
The commentaries of these two publications (cf. respectively, n° 1, pp. 68-69, and n° 1, pp. 80-81) run along the same line of thinking and complement each other.

The present case beautifully illustrates the method used by most authors, - and A.F.L. Beeston leads in that kind of thinking -, and which is characterized by "latius hos" arguments, lack of logic, and the twisting of SA words.

1 - It is difficult to understand the soundness of such a statement: "and he prohibited ᶜLB from women's chattering ... because of the governor of MDNḤN taking away the yeomen." It seems obvious that such a chattering is materially impossible if the men are taken away. If it is because of the chattering of those women that the men are taken away, the translation presupposes something that is not in text, viz. that ᶜlb is ruled by "the governor of MDNḤN."

2 - The 1st commentary (p. 68) justifies the recourse to Gee wäfärä, which implies a motion to a place, "in view of the following prep. ᶜdy/." Such a reason is invalid because it is a well-known fact that ᶜdy has the two meanings of "in" (without any motion) and "to" (with motion), and this fact is acknowl-

edged by A.F.L. Beeston himself in BeDGSA: "'up to' or 'in, at'"(p. 58 in 50: 1). Furthermore, the absence of any motion is clear in ʿdy mentioned, e.g. in l. 2 and 15 of the present text. The 2nd commentary explains the etymology of tfr from the root wfr because the root fry "is not otherwise" found in SA (p. 80). This root has since been found in NaNAG 11/17-18 and Iryani 19/30 and 26/2, viz. the 5th form tfry and ytfrnn with the meaning of "to till."

The recourse to a Geez verb remains unnecessary.

Incidentally, note that BeDGSA refers to the author's paper of JRAS (mentioned above) in three different ways, either "Beeston,'Two South Arabian Inscriptions', JRAS 1937" (p. 71 B, note 20), or "Beeston, Two South Arabian Inscr." (p. 73 A, note 64), or "Beeston, JRAS 1937" (p. 74 B, note 123).

3 - Both commentaries draw the same conclusion from the recourse to Geez wäfärä but with a considerable difference in probability, viz. "some sort of pilgrimage is apparently indicated" (cf. 1st study, p. 68) and "something like a pilgrimage seems intended" (cf. 2nd study, p. 80). Whether or not A.F. L. Beeston uses the two expressions indiscriminately, the reader cannot but notice that, without the slightest additional material evidence, what was "apparently evident" lost its obviousness and "seems intended" only.

Most importantly, a verb meaning "in agros exire, rus ire," no matter what language it belongs to, does n o t indirectly or implicitely suggest "some sort of pilgrimage." The idea of "pilgrimage" comes from A.F.L. Beeston's preconceived idea that the edict deals with "ritual actions," and this idea is repeated all over again without the slightest proof (see below).

4 - The interpretation of ʿlb is explicitely stated in the 1st commentary (p. 69): "ʿlb is a place-name, and tmt/ refers to it" (cf. also the 2nd study, p. 80); and the two translations of the two words remain identical. No reason is given in support of the interpretation of the two words, but the interpretation of tmt as a local adverb becomes doubtful in BeDGSA (p. 52 in 42:2: "perhaps").

5 - The 1st commentary interprets the second half of the pericope as follows: "three ritual actions take place, described by the words tfr/, hsr/ and nšʾ/. What these were is difficult to determine" (p. 68). The 2nd commentary (p. 80) again manifests a change of interpretation although no new evidence is brought up; viz. there is only question of "a religious ceremony consisting of three stages... the exact nature of which it is difficult to do more than conjecture" (p. 80).
The situation may thus be summarized as follows. A.F.L.Beeston does not know the nature of the actions described by the text, but they must be some kind of cultual activities because of a Geez verb which means "to go to the country." That kind of logic is beyond any expectation.

6 - A.F.L. Beeston's communication to J. Ryckmans does not pay any attention to G.M. Bauer's interpretation of RÉS 4176, which does not contain a single iota of so-called "religious" or "ritual" activities (cf. Syemitskiye Yziki, Moscow, 1963, pp. 135-147). But, this is the trade mark of many SA studies; whatever does not suit an author is simply doomed to oblivion. Summarily, A.F.L. Beeston's treatment of the pericope of RÉS 4176/6-7 is nothing but an imaginative parody at the occasion of a pericope, in which the author tries to justify what he thinks the text should mean.

7 - The conjunction l followed by three infinitives is given the value of "because of," thus introducing the reasons for the interdiction formulated by ḥẓr. Such an interpretation shows that no basic value exists for A.F.L. Beeston except his own fanciness which apparently is a reason good enough to justify any extravagance.

8 - ḥrmt is translated "sanctuary." This is erroneous; ḥrmt means "restricted area" (see above, p. 74).

9 - dmdnḫn is translated "the governor of MDNḪN." The letter d introduces mdnḫn as a clan name (cf. also l. 5 and 8).

Here follows my commentary on the whole pericope.

ḥḥbn: A.F.L. Beeston's 1st commentary refers to "Ar ḥabana 'to preserve food for a time of scarcity" (p. 68), but the second refers to "the verb ḥb/ of RES 3945,3 (where it means apparently 'withhold or the like)" (p. 80).But, this ḥb is explained by A.F.L. Beeston's paper on the so-called ritual hunt (cf. Le Muséon, 61 [1948], p. 186) by the recourse to "hebrew ḥwb 'reus, vel ad aliquod obligatus fuit'." Then, the author translates ḥḥbn/ṣd/tʾlb "to be held responsible for (celebrating) the hunt of TʾLB." Where does the idea of "celebrating" come from? Furthermore, Hebrew ḥwb means "to wrong" according to L. Koehler, Lexicon in Veteris Testamenti libros, p. 280 A; and the meaning given by A.F.L. Beeston is declared to be "nh.," viz. "neohebraice" by F. Zorell, Lexicon hebraicum et aramaicum Veteris Testamenti, Rome, 1944, p. 225 B : "ḥwb * reus vel as alqd obligatus fuit [nh.];"cf. also M. Jastrow, A Dictionary of the Targumim..., p. 428 A: "ḥwb ... to be declared guilty ... to be (legally, morally or religiously) bound, to be responsible."
Immediately after mentioning the meaning of "hebrew ḥwb," A.F.L. Beeston states that "such a sense would admirably fit in CIH 291 fl yḥbn bn šrʿḥw 'let him be responsible in respect of (the payment of) its just price."
None of the three etymologies suggested by A.F.L. Beeston is acceptable because it would lead to an unintelligible translation of the pericope, viz. "it is not allowed to Samʿay to preserve or, the game of Taʾlab."
withhold or,
be responsible for

J. Ryckmans is categorical in his opinion: "le verbe ḥḥbn, à la forme causative, doit être rapproché de [Ar] ḥawbat 'faim'..." and the pericope is translated "et que Sumʿay ne doit pas affamer le gibier de Taʾlab" (cf. Le Muséon, 66 [1953], p. 356). But, "hunger" obviously is a secondary meaning of ḥawbat "a state of utter destitution;" cf. Ar ḥâba (o) "to become poor, needy, indigent." How is the clan Samʿay going to "render poor, needy, indigent" or even "hungry" the hunt of Taʾlab? Note also that J. Ryckmans conveniently transforms the ordinary meaning of ṣd "hunt" into "gibier." But, even then, since those animals are not parked in a zoo and the clan of Samʿay is not the guardian of that zoo, how is the clan of Samʿay going to "starve" them?

G.M. Bauer prefers relating ḥḥbn to the verb "ḥbb (cf. Ar ḥabba 'to be a deceiver' and Ar ḥawbat ' to starve')"(p. 142); he translates the pericope as "And smʿi must not steal the hunt of tʾlb" (p. 137). However, Ar ḥabba does not mean "to steal," and it is difficult to figure out how the clan of Samʿay could "steal the hunt of Taʾlab."

I still maintain my translation suggested in 1956, viz. "et [la tribu] Samᶜay n'est pas autorisée à empiéter sur la chasse de Taᵓlab" (cf. Le Muséon, 69 [1956], p. 103). Cf. hbn in Daṯînah "raccourcir un vêtement en faisant un pli" (cf. LaGD, I, p. 561) and Ar "to make a tuck in (a garment) to shorten it."

The pericope introduced by hẓr is not a major ordinance promulgated by the edict; otherwise, it would have been introduced by lkd, lkd/ᵓl, ᵓl/śn or the conjunction l. As whwṣt of l. 3, whẓr/tᵓlb of l.7 contains a secondary ordinance relating to the object of the prohibition introduced by ᵓl/śn, i.e. ṣd/tᵓlb "the hunt of Taᵓlab."

hẓr/ᶜlb: although admitting "according to the copy of E. Glaser ᶜlb," G.M. Bauer writes that "[tᵓ]lb was restored according to the formula"(p. 142, with reference to J. Ryckmans' paper mentioned above). But, the reference to J. Ryckmans' paper is valueless, and the "formula" is probably an allusion to whwṣt/tᵓlb of l. 3. N. Rhodokanakis' text is based also on E. Glaser squeezes, and the text has to be translated as it is. ᶜlb is not a proper name, as suggested by A.F.L. Beeston, but a noun; cf. Ar ᶜalb "mark, trace."

htl, cf. Ar haṯila "to be foul and obscene in one speech;" the maṣdar haṯal "(in a woman) foul, or obscene, speech; and conduct that induces doubt, or suspicion, or evil opinion," and the adjective haṯṯâlat "(a woman) very foul, or obscene, in speech; whose conduct induces doubt, or suspicion, or evil opinion."

ltfr, cf. Ar tawfîr, infinitive of the 2nd form: "(said of the honor, dignity, estimation of someone) to be preserved, guarded."
G.M. Bauer translates tfr as "cultivate (the fields)" (p. 137) and considers it as the infinitive of the 8th form with reference to "CIH 975,6 ḏitfrn l... and Ry 522" (p. 143). But, the verbal form of the first reference is ḏytrfn. In l. 2 of the second text, the context clearly indicates that tfr is the 8th form of wfr with the meaning of Ar wafara: ittafara "to become abundant, copious," as the editor suggested it.

qsd: A.F.L. Beeston translates it as "yeomen" (cf. BeSI, p. 77, according to the discussion of the word on p. 69). However, qsd/tᵓlb most probably refers to the men attached to, or depending on, the divinity because of one or another reason and who may be engaged or enlisted (nšᵓ) by someone else in the same way that estates belonging to the deity were used by ordinary persons, as it is the case in CIH 376 (see above, pp. 82 fol.) It is conceivable that some might have been slaves, but it would be hard to prove that all were. For lack of a better word, I translate qsd as "dependant." For another meaning of the root, cf. JaSIMB, p. 447 B.

tmt and ᵓtmn: these two places, where the qsd/tᵓlb lived, were located within the boundaries of ṣd/tᵓlb, and ᵓtmn had a restricted area.

hṣr: "for the special use of this word here, note that ᶜakafa is a synonym of ᵓṣarra ᶜalà," states A.F.L. Beeston in his 2nd commentary (p. 80; cf. also n° 1, p. 69: "the verb of similar meaning ᶜakafa"). However, the expression to be explained is hṣr/b which cannot be explained by the recourse to Ar ᶜakafa. Cf. Ar ṣarra, 4th form "dans le sens de persévérer, persister dans, ne se construit pas seulement avec ᶜalà, mais aussi avec fî" (cf. R. Dozy, Supplé-

ment aux dictionnaires arabes, Paris, 1927, I, p. 826 A); here, with a material meaning.

mdnhn, cf. mdnhm in Gl 1446/1, 2 and 3; cf. Ar zanaha "to praise."

The remaining question is the interpretation of the expression bywm/sbᶜ/dṣrr.

N. Rhodokanakis (cf. WZKM, 39 [1932], pp. 202-203) translates it as "am 7. Tag des Monats dū-ṢRR."

In his 1st study (p. 68), A.F.L. Beeston translates the expression as "on the seventh day of d-ṣrr," but he does not specify the value of ṣrr; the commentary speaks only of "a certain day of the year." A similar translation is given in his 2nd study (see above), but the commentary makes it certain that ṣrr is a month: "hṣr/: -- Probably the month dṣrr is named from this."
Then, the whole picture changes in A.F.L. Beeston's booklet entitled Epigraphic South Arabian Calendars and Datings (London, 1956), where dṣrr is not the name of a month any more, but it becomes one of the "names of religious festivals" (p. 8; cf. also pp. 9 and 16; no reference is made to his 2nd commentary). The reason for the change of opinion is that the SA expression of RÉS 4176/7 does not include "the intervening mention of the decade of the month" (p. 8). Here again, the "latius hos" is manifest: since it is not the name of a month, dṣrr has to be the name of a religious festival! Furthermore, A.F.L. Beeston's line of reasoning is based exclusively on his erroneous transcription of the expression: "bywm/sbᶜm/dṣrr" (p. 8); the text has sbᶜ, instead of sbᶜm; therefore, sbᶜ is not an ordinal, and dṣrr has no more to do with "religious festivals" than Qat dbrm with "a festival or fair," as claimed by A.F.L. Beeston (p. 16). brm is the name of a city which presently is Ḥajr bin Ḥumeid (cf. JaMAR, III, pp. 57-58).

The basic consideration to be made is that if the expression bywm/sbᶜ/dṣrr refers to ONE day of the YEAR, the edict is hardly worthwhile. The edict indeed prohibits female foulness on the ground of Taʾlab's hunt so that the honor of the Taʾlab's dependants may be guarded in two places and that these men may remain in a restricted area and be hired by a clan. An interdiction of that kind, if understood without the preconceived idea that, the author of the edict being a god, the edict must deal with religious or ritual activities, is rather down to earth; it implies that the coming into the deity's ground of loose women was harming the honor of the deity's dependants and disturbing them and, consequently, those men did not remain where they should and they could not be hired by a clan; viz. the men were distracted from their job and, ultimately, the deity was loosing money.

The allusion to the honor of the deity's dependants probably refers to some aspect of the ritual purity of those men. It seems clear, however, from the context that that ritual purity is mentioned only because it was the lack of it that forced the men to leave the two places where they should have stayed and where they would have been hired by the clan Maḏnûḥân.

If such is the case, the interdiction aimed at preventing the coming of those loose women and, consequently, at making sure that the deity's dependants were doing their job, could hardly be of any substantial help if valid for one day of the year only.

I therefore suggest relating sbᶜ to Ar subûᶜ "week," and ṣrr to Ar ṣarra "to tie up (a purse, and money in the purse)" and ṣurrat "a purse for the money." The expression bywm/sbᶜ/dṣrr may be translated "on the weekday of the pay," viz. "on payday." Then, the interdiction would really work.

I suggest translating the whole pericope of RÉS 4176/6-7 as follows:

"And it is not allowed to Samᶜay to encroach upon the hunt of Taɔlab;and He [: the god] has prohibited [even] a trace of female foulness on the weekday of the pay so that the honor of Taɔlab's dependants may be guarded in Tammat and ɔAtmân and they may keep remaining in the restricted area of ɔAtmân and [that] the clan of Madnûhân may hire the[se] dependants."

- II - The 4th verbal form hwfr is found in both Ja 669/14-15 and the present text YM 1064/4-5 with a d i r e c t complement, ɔtthmw and mwfrt/ ɔlmqh, respectively.

mwfr, plural mwfrt, is attested in Min TaAM 17/4-5, RÉS 2774/5, Ḥaḍr RÉS 3512 B/2, and Sab CIH 506/3.

Min TaAM 17/1-4 (: RÉS 2817 + 2818/2 + 1) speaks of the building of a well, and is followed by g[n]ɔ/kl/m[w]frts/wmḥfdn (l. 4-6) "he has w[a]lled all its[: the well] cultivated plots and the tower."

Min RÉS 2774/5: wbn/ṣnn/drᶜ/mwfr/ṭnf " and in the direction west of the cultivated plots of Ṭanûf."

Ḥaḍr RÉS 3512 is libation table, and text B is a dedicatory inscription engraved when the author dedicated what he had acquired bmwfr/ dthrbhn/btlm (l. 2) "in the cultivated country of Ḥarabhân at Tâlim."

Sab CIH 506/3 (cf. JaMAR, II, p. 39 B, 41 B and 48): bsr/wmwfr/hrgn "in the wâdî-side valley and the cultivated plots of the city."

In all preceding texts, mwfr always refers to a plot or country rich in crop, and certainly not to "pilgrimage." The Ar root wfr explains mwfr satisfactorily; cf. also Geez mufar "agri, ager pascuus, pascua."

In the pericope hwfr/mwfrt/ɔlmqh, the 4th verbal form of wfr is satisfactorily explained by the same Ar verb wafara, 4th form "to increase" (cf. JaSIMB, p. 175 B, commentary on Ja 669/14-15), and the very same meaning also applies to Ja 669/14-15. The action described by the pericope hwfr/mwfrt/ ɔlmqh took place during the month of ɔAbhay, and the mwfrt/ɔlmqh are the landed property of the god ɔIlumquh some of which were set at the disposal of individuals on certains conditions. as illustrated by CIH 376 (see above, pp. 82 fol.)

- III - Both the meaning of hwfr of YM 1064/4-5 and ɔntt of RÉS 4176/7 make it necessary to discuss W.W. Müller's study of Mā 1 and his commentary on ɔntthmw of l. 5 of the text (cf. NESE, II, pp. 125-138, and photograph in pl. 10, n° 35).

1 - With regard to hwfr of Ja 669/14-15, the author declares that my inter-

pretation of the pericope "ergibt jedenfalls keinen befriedigenden Sinn" (p. 133).
(a) In his transcription of my translation the author omits "[the number of]."
(b) Even without the explicative parenthesis eliminated by W.W. Müller, the meaning of "they would increase [the number of] their wives and their sons in the temple" makes good sense; and W.W. Müller does not explain why the phrase failed to satisfy him.
(c) His interpretation of the pericope reads as follows: "dass sie ihre Frau und ihren Sohn ... in then Tempel hinausführen." Not only is the recourse to Geez unnecessary (see above, p. 158), but it is difficult to see how the very same verbal form constructed with another direct complement, such as mwfrt "the cultivated plots" (YM 1064/5), could be translated "hinausführen."

2 - Mü 1 (see above, p.148) is a rather simple text, but W.W. Müller's study of the inscription calls for several remarks.

(a) For the symbols "Müller" and "Mü 1," see above, p. 22.
(b) Two cases of unidentified texts.
(1) Three fifths of W.W. Müller's commentary on Mü 1/2 (pp. 127-128) is devoted to the publication of the text printed on the 10-buqšah Yemeni bill, and the text is reproduced in pl. 10, n° 36. He writes that "wo sich das Original befindet oder befunden hat, ist mir nicht bekannt" (p. 127). For the identification of the text, see above, p. 140.
(2) In his handling of the question of polyandry, W.W. Müller refers to SharafT 22 (p. 136), which is described as "der leider im Original nicht nachprüfbare Text," and he takes full advantage of wʿmhw of l. 1 of the copy in his treatment on polyandry. It is the same expression of the same text that made difficulty to J. Ryckmans (see above, p. 24); the expression does not exist and the text was published in 1962.
(c) Another misquoted text. - Beside the example of W.W. Müller's quotation of my translation of Ja 669/14-15 where he eliminates three words (see above), one may also bring up the following case of misquoted text. In his transcription of al-Buhârî's text (p. 134), W.W. Müller gives "kulluhā," which is translated "und derselben." In fact, the text has "kulluhum" "all of them."

(d) L. 1: bny/rsmm: there is no reason for not giving bny the ordinary meaning of "the two sons of," a meaning which W.W. Müller mentions as possible (p.126) although his translation gives to the name the value of a clan. rsmm as a personal name is also found in l. 7. - The word ɔdm is an apposition to the three preceding personal names. - The plural verb hqnyw is a litterary form of expressing that rbm, the brother of mšnm, was intimately associated to his brother in the preparation of the offering and in the offering itself, and the same litterary process is kept all through the text. But, the first author really is the responsible of all activities since he initiated them, as indicated by the verb šft of l. 2, "he has promised."

(e) L. 2: W.W. Müller states that, instead of hmst/ɔṣlmn, "man würde entweder hmst/ɔṣlmm 'fünf Statuetten' erwarten" (p. 127). ṣlm means "statue," and not "statuette." hmst/ɔṣlmn is also found in SharafT 21/1. This copy is not reliable not only because of mistakes, such as tlb (l. 1) instead of tɔlb, but especially the Ar expression ɔbnhw instead of bnhw (l. 2); the copy could also have used the Ar expression hmst/ɔṣlmn instead of hmstn/ɔṣlmn. Furthermore,

CIH (II, pp. 159 and 160) corrects tmtn of CIH 457/4 to tmnt; but the restoration of a forgotten n is easier and conform to the normal syntaxis of the expression; thus, tm<n>tn/ɔṣlmn.
Therefore, the unusual expression hmst/ɔṣlmn is attested here only and its authenticity can hardly be accepted until and unless proven by another text because the engraver could have made an engraving error; thus, hmst<n>/ɔṣlmn. Another engraving error, which is both conspicuous and incomprehensible because it affects an extremely well-known name and which was not even erased, is ʿtrtr instead of ʿttr in l. 7.

(f) L. 5: bn/ɔtthmw/šfnsr "from their lady Šûfnasar."

(1) W.W. Müller fails to mention that šfnsr was already attested in Iryani 34/1 and 3; for the name, see below, appendix n° 5.

(2) W.W. Müller's main objective of his lengthy contribution is, as it is indicated by its title "Sabäische Texte zur Polyandrie," to prove that Šûfnasar was the wife of the two brothers, the two authors of the text, and also to find polyandry cases in five other texts.
His basic statement reads as follows: "es lieght also kein Grund vor, ɔtt das genau wie akkad. aššatu, ugar. ʾatt und hebr. iššah stets nur den Singular bezeichnet, als Plural wiederzugeben" (p. 131). The author misses the whole point and does not mention the relevant facts. The etymology of a word is a problem different from that of its number; viz. the three Semitic parallels are of no importance to determine the number of SA ɔ(n)tt. Furthermore, the plural of Accadian aššatu is aššâti, and these two forms would be rendered in SA by ɔtt. Geez ɔänsät is a "subst. f., coll., rare sing. ... quidquid femínei est sexus, femina, feminae" (cf. A. Dillmann, Lexicon linguae aethiopicae, col. 771). Finally, the SA words indicating basic family relations, such as ɔht, ɔh, bn, bnt, wld are all both singular and plural. Some examples of bnt are given below. As for ɔht as singular, cf., e.g. Iryani 13/11, and as plural, cf., e.g. kl/ɔhthw "all his sisters" in Fakhry 76/5. Therefore, ɔtt, both as singular and plural, is very well at home.

(3) The above-mentioned expression understood in the light of W.W. Müller's interpretation inevitably leads to an unacceptable situation, viz. the six "children," bny, five boys and one girl, whose names are given in l. 5-6, would be considered those of two men because these would have the same wife. The children of a polygyn are not considered the children of either all the wives taken collectively or of each of them individually, but only the children of their respective natural mothers. Why should the case be different here?

- IV - On the question of the so-called polyandry in South-Arabia, nothing significant has been added to J. Henninger's elaborate paper in Anthropos, 49 (1954), pp. 314-322 , whose only practical result is to indicate how ardently the author wishes to push his theory.

Although unable to produce a single text in favor of his theory, J. Henninger states that "die Existenz der Polyandrie im vorislamischen Arabien überhaupt anzweifeln wollen, wäre Hyperkritik; ihre Verbreitung war aber sicher viel begrenzter, als man lange Zeit hindurch annahm," apparently because "so bleibt doch die Angabe von BUḪĀRĪ bestehen. Ausserdem ist es auch unverkennbar, dass die STRABO berichtete Anekdote ähnliche Verhältnisse vor-

aussetzt" (p. 320). To call lack of proof "Hyperkritik" is a nonsense.

1 - al-Buḫârî's passage in his Kitâb an-Nikâḥ (bâb 36), which is referred to so often, does not indicate some kind of "loser Gemeinschaft" or cicisbeism, as W.W. Müller puts it (p. 135), because all the partners do not live together and neither of the male partners is a "cavaliere servante;" it is a simple case of limited prostitution, viz. a woman is often visited by the same group of men. Such a practice is definitely not a kind of marriage. Furthermore, it should be noted that, although writing more than 200 years after the beginning of Islam, al-Buḫârî mentions only two links between himself and pre-Islamic times. If, however, an author chooses to accept the reliability of al-Buḫârî's passage, which at any rate concerns northern (not southern) Arabia, he should not - as it is usually done - leave aside and forget all about the most important part of that "tradition," viz. the tradition clearly states that, when a child is born to that woman, the father is identified, the child is attached to him and the father may not oppose. It is remarkable that the only detail given by al-Buḫârî is precisely the identification of the father for the purpose of determining whom the child should go with. This clause manifestly excludes the possibility that the child may be considered the child of all the male partners of that limited case of prostitution. Therefore, even the tradition reported by al-Buḫârî would oppose any attempt by any author to interpret as a sign of polyandry an expression such as:

rbtnf/-/wzydm/-/wɔsᶜd/-/wbnyhmw/ɔbdɔwm of Ja 669/1-3 "Rabbtanûf - and Zaydum - and ɔAsᶜad - and their son ɔAbdɔawwâm;" or

nšɔkrb/---/bn/ɔlšrḥ/-/wyɔzl/-/mlky/sbɔ/- (example quoted by W.W. Müller) "Našaɔkarib ---, son of ɔIlšaraḥ - and Yaɔzil, the two kings of Sabaɔ."

It is most obvious that, in an expression such as the first, -hmw is (a) grammatically in accord with the three listed authors, but (b) actually referring to the first and main author. In the second expression, bn has the polyvalent meaning of "son" and "nephew."

The two preceding examples are illustrated, e.g. by Ja 411/1-2 which reads as follows:

škrwdm/ɔḫtr/bn/ᶜmytᶜ/bn/ᶜmytᶜ
wbnhmw/sᶜdɔl/wrbbsmᶜ/bnw/ᶜmytᶜ

-hmw is grammatically in accord with the first three men, viz. an individual, his father and his grandfather, but is actually referring to the first man, the author of the text.
The 1st and 3rd bn mean "son of;"
the 2nd bn means "grandson of;"
the 4th bn in bnw means "son and grandsons and greatgrandsons of."

Authors, such as J. Ryckmans, more interested in their own elucubrations than in the painstaking effort to interpret the texts on the sole basis of the texts themselves, dream of interpretations soothing their imagination, and their cerebral concoctions are repeated all over again, as W.W. Müller repeats J. Ryckmans's suggestion on the identity of nšɔkrb of the second example given above (p. 136), without even as much as a reference to JaSIMB, pp. 330-331, where J. Ryckmans' opinion is discussed and rejected. It

is in connection with the filiation of nšʾkrb that W.W. Müller invokes the expression wʿmhw of SharafT 22 (see above, p. 163).

2 - As to Strabo's testimony, it should be noted that neither the origin nor the location of the reported events is known; it could easily be nothing but a "tradition" built up around a few misunderstood facts of the ordinary life of a large family. If it is some kind of historical novel, the actual historical nucleus is yet to be defined. At any rate, the historical perspective of Strabo's account is basically vitiated by the fact that it is presented in general, as if it were the only way of life of the Arabs. If we now come to specifics, and if the Greek expressions are understood, e.g. as in H.L. Jones' translation (cf. The Geography of Strabo, London, VII, 1930, p. 365), we arrived at a physical impossibility; in other words, the text contradicts itself. The text reads as follows:

> "Brothers are held in higher honour than children... One woman is also wife for all... And therefore all children are brothers. They also have intercourse with their mothers."

It matters not whether "they" refers to the first-mentioned "brothers" or the "children" - the text confusedly speaks of two generations at the same time by playing upon the word "brothers" -, they are the sons of "one woman." How is it then possible for the text to speak of "their mothers"? The situation would be intelligible were Greek mêtêr understood in its analogical meaning of "wet nurse." In the sentence "all children are brothers," Greek adelphos, as Semitic ʾh, also means "akin, cognate." In the expression "one woman is also wife for all," the basic meaning of Greek gunê is "woman," opposite to man - therefore, there is no question of marriage or polyandry -; it also means, beside "wife," as a term of affection "mistress, lady," which could easily be the lady of the house. In other words, the Greek text is untranslatable with any accuracy without knowing where the related facts come from, and no conclusion can be drawn from it.
Finally, the story of the "daughter of one of the kings," with which Strabo ends his report, rings like the fairy tale of some ancient Cinderella.

A very interesting part of W.W. Müller's argumentation is worth quoting. Immediately after mentioning that J. Henninger "alles zu diesem Thema [: polyandry] Vorgetragene zusammengestellt hat," the author adds this: "Das Fazit, das darin Maria Höfner für die bis dahin bekanntgewordenen altsüdarabischen Inschriften zog, dass sich nämlich aus ihnen keine überzeugenden und stichhaltigen Beweise für das Bestehen von Polyandrie schöpfen liessen, gilt fast ohne Einschränkung auch heute noch. Inzwischen wurde aber das epigraphische Material beträchtlich vermehrt, so dass es geboten schien, den Komplex Polyandrie erneut zu behandeln" (p. 137).

The reader wonders why W.W. Müller does not give the reference to J. Henninger's paper where M. Höfner's opinion is published; it is on p. 320, note 38. The reader also wonders why W.W. Müller does not set the question in its proper perspective, viz. J. Henninger was already disproved by a South-Arabian scholar e v e n before his paper was printed and, although he, himself, knew nothing of SA inscriptions, he nevertheless had his paper published. However, what shocks the reader most is that W.W. Müller contradicts himself while falsifying the truth. Had he written something like "für die von J. Henninger angeführten altsüdarabischen Inschriften," he would have been right, but he wrote instead "für die

bis dahin [: 1954] bekanntgewordenen altsüdarabischen Inschriften." Both AP 104 (published by G. Ryckmans in 1949; thus, f o u r years before M. Höfner's letter to J. Henninger, which is dated of November 2, 1953) and RÉS 4188 (published by M. Höfner in 1933; thus, t w e n t y years before the same letter) are precisely t w o of the texts which, according to W.W. Müller himself (pp. 132-133), prove the existence of polyandry. He, himself, writes about RÉS 4188 (p. 132): "M. Höfner, die diesen Text...publiziert hat ... Ich kann mich dieser Argumentation nicht anschliessen." How, then, is it possible for W.W. Müller to turn around and claim five pages later that M. Höfner's opinion "gilt ohne Einschränkung auch heute noch" (p. 137)?

3 - W.W. Müller studies five texts, viz. AP 104 (pp. 131-132), Ja 594 (p.132), 669 (p. 133), 738 (p. 132), and RÉS 4188 (pp. 132-133), where he claims to find examples of polyandry.

(a) - AP 104. - W.W. Müller failed to understand the syntaxis of the text, which may be presented as follows: the retroacts of the offering of a statue by three brothers, viz. X and] his two brothers [Y and Z - note that the main author is a single person - are these: the deity did not keep alive lhw "for HIM" [: the main author] a child. But, the deity made it known that the situation would change, viz. that a child would be born bn/ ʾtthmw/ʾbsdqm, and the deity gave them a boy, Yaʿmar. However, G. Ryckmans' interpretation of ʾtthmw is not adapted to the text itself;viz. "il s'agit de l'épouse d'un membredu clan considéré en relation du clan tout entier" (cf. Le Muséon, 62 [1949], p. 71). The clan as such does not play any role in the text; but the two brothers do because they are included in the plural hnqyw of l. 2. I therefore suggest giving the word ʾtt a polyvalent meaning,viz. "lady" with the double meaning of "wife" with regard to the main author of te text and "lady" with regard to the latter's brothers.

(b) - Ja 594. - Two brothers, whose names are unknown because of the fragmentary condition of the stones, mention in one of their requests to the deity [wf]y/ʾmhmy/wʾtthmy/wwld[hm]y (l. 7-9), which W.W. Müller refers to as "das Heil ihrer Mutter , ihrer Frau and ihres Sohnes (oder ihrer Nachkommenschaft)" (p. 132). Here again, how could two brothers speak of "their son," and how can a boy be the son of two different men? Furthermore, wld means "child" (not "son") and is not an abstract word, "Nachkommenschaft." But, if W.W. Müller is willing (because of an unknown reason) to take wld as an abstract word, why does he not consider ʾtt in the same way? In the present text, wld is a plural; there is, thus, no reason why ʾtt could not also be a plural.

(c) - Ja 669. - It is W.W. Müller's priviledge to state that it is "ein ... aber vom Herausgeber weitgehend falsch gedeuteter Text" (p. 133). However, this judgment comes from an author who published a rock inscription ... upside down (cf. JaMAR, VII, pp. 199-200), who does not seem to be able to correctly copy someone else's text, who does not seem to be able to correctly interpret the actual value of -hw and -hmw, etc. ʾtthmw/wbnhmw of l. 15 is rendered by the author"ihre Frau und ihrn Sohn (d.h. den obengenannten Sohn, nach dessen Geburt sie die Inschrift gesetzt haben)" (p.133). The explanation given between parentheses is contradicted by the fact that -hmw of mrʾhmw in l. 4-5 and in the rest of the text refers to the four authors, while -hmw of bnyhmw in l. 3 refers to the first three authors. It is

quite obvious that -hmw of l. 3 must be understood as in ʾttthmw of AP 104, and that ʾttthmw/wbnhmw have to be interpreted as ʾttthmy/wwld[hm]y of Ja 594/8.

(d) - Ja 738 - W.W. Müller apparently bases his understanding of ʾtt as a singular on the fact that ʾttthmw is immediately followed by bnt/dt/gldn, which he explains as follows: "Bint Dāt Gālidān ist hier nicht der eigentliche Name, sondern nur ein Ausdruck, der besagt, dass es sich um eine in Die Sippe eingeheiratete Frau handelt; man vergleiche zur Bedeutung von bnt die Inschrift Ist 7630, 7 ʾdmm/ʾsdm/wbntm 'männliche und weibliche Klienten'" (p. 132). What a waste of time and paper!

-- Who would think that bnt/dt/gldn is a proper name? Therefore, what is the reason for breaking into an open door?

-- The author's opinion according to which the expression refers to a woman married in a tribe different from that of her birth, is erroneous. bnt/dt/+ a tribe name equals bn/d + a tribe name, and the clan or tribe is that of her birth.

-- I maintain my translation of Ja 738/9, viz. "their wives, daughters of [the house] Gildān" because of the following construction of bnt:

(sing.) bnt/bn/khlm in RÉS 4491/1-2 (cf. also CIH 92/2);

(plural instead of dual) bnt/ʾlt/t[hy]ʿz in CIH 581/2-3;

(plural) bnt/dfdʾm in RÉS 4489;

(plural) bnt/ʾlt/grhmw in Iryani 34/4;

(plural) bnt/dt/gldn in the present text.

The last pair of examples is paralleled by the two following quotations:

(plural) ʾṣlmn (e.g. CIH 308/3) OR ʾṣlmm (Iryani 14/1)/d- and

(plural) ʾṣlmn (e.g. Fakhry 28/4) OR ʾṣlmm (CIH 544/3)/ʾly/-.

It can easily be seen that the accord of the word following bnt depends on what the writer had in mind and not necessarily on either the gender or the number of bnt.

-- The recourse to Ist 7630 actually is puzzling because it contains three plurals, and the author wants to prove that bnt is a singular, as if it needed to to the proven that bnt may be a singular. Yet, bnt is a plural in CIH 544/4: tlt/bntm - would W.W. Müller translate the expression as "the third of a girl" ? - and Iryani 34/4 where four feminine names are followed by bnt "daughters of." bnt is also a construct dual in defective writing in CIH 581/2, where it follows two feminine names.

-- W.W. Müller also states that wldm/dkrm/lhmw is the son of the first author in l. 2. Such an interpretation is disproved by the fact that the subject of hqnyw is the three persons listed in l. 1-2, and that -hmw of l. 6, 7, 8, 9 and 11 refers to the plural subject of hqnyw. Here again, according to W.W. Müller's interpretation, ʾttthmw would be a single person and the wife of two brothers and of the son of the first of the two brothers.

(e) - RÉS 4188 - The author of the text are three men and bnyhmw "their two sons," and they offer a statue lwfyhmw/wwfy/ʾttthmw/wʾwldhmw/- Here again, if ʾtt is taken as a singular, it necessary follows that the woman would be the wife not only of three men but also of her two sons!!

4 - Finally, W.W. Müller invokes ḫškthmy "die Gattin von beiden" of an unpublished text by comparing it to the plural form of ʾḫškthmy of Ga 67/2-3, which does not mean, as the author says, "beide Gattinnen," but "the wives of them both." ḫškt is a singular in Iryani 29/2, CIH 543/3 and Ist 7630/1-2 because the woman's name is, respectively, ʾbḫmd, šmsm, and šmrm; but ʾḫškt of Ga 67/2-3 (for some remarks on this text, see above, pp. 143-144) is a plural. But, the two preceding facts do not exclude ḫškt from being an external plural (e.g. as wld is plural next to ʾwld) if the context requires it.

Appendix nº 5.

J. Ryckmans' theory on some nominal formations.

A - Introduction.

Already in JaSIMB, a long index (pp. 418-424) lists all the "elements entering into the composition of proper names." In my recent books devoted to large collections of texts, JaMAR, IV, V and VI (1973 - 1974) - vol. VII (1974) was written before IV -, a section is reserved to the etymological research and the classification of ancient names. Such a concern for etymological research has never been shown in any publication of ancient SA texts. In the present publication, all the names found in the texts studied in the preceding pages are also classified according to their etymological forms. However, recent developments in the etymological field must be dealt with here.

The etymological research on SA names is faced with the same problems as in NA. A fundamental consideration made in BiOr (24 [1967], p. 285 B, note 18) should be repeated here; it reads as follows: "The actual spelling and pronunciation of the ancient North- and South-Arabian names are and will always remain unknown; it is thus perfectly useless to labor their vocalization in a review or any other place. It is both interesting and necessary to search for the Ar parallel names, but it is presumptuous to impose

any of them."

The etymology of a SA name is not always obvious and many a time, a choice has to be made and it has to be based on the whole epigraphical material. For instance, a name, such as ʾwym of RÉS 4356/1 may be interpreted as ʾwy + m or the qutayl form of ʾwm. Since the root ʾwy is not attested so far in onomastics, and ʾwm is (see above, pp. 25-26), the second derivation is preferable.

J. Ryckmans' study on the etymology of some SA names is, in my opinion, the result of three facts, viz. the case of scdn in Tham, some recent etymologies, and his own interpretation of ʾḥḍrm as "the Ḥaḍramis."

- 1 - The preoccupation of some authors dealing with Tham has been for a long time to practically eliminate the personal name scdn from Tham in favor of the interpretation of the word as "Help me" (cf., e.g. A. van den Branden, Les inscriptions thamoudéennes, Louvain, 1950, p. 516 A, and more recently F.V. Winnett, in Berytus, 22 [1973], p. 91 B).

- 2 - Examples of unnecessary dissections of names and of unjustified apocopate forms of divine names are found in recent publications.

In 1971, W.W. Müller suggested restoring rbšm to rbšm[s/sm] (see above, p. 154).

In 1972, W.W. Müller suggested interpreting lḥyctt as l + ḥyy + ctt (cf. NESE, I, p. 77); this etymology is rejected in JaMAR, VII, p. 199.

In 1973, A.K. Irvine published his own views on Saf etymology.

The tendency of creating apocopate forms of divine names is neither recent nor defunct, as indicated by RyET's understanding of -ns as nsrm in nʾdnns and rbbns in 1952 (p. 57; see below) and W.W. Müller's interpretation of -nsr as nsrm in šfnsr(?) in 1972 (see below).

Although he has never given any proof of having worked a Saf text - there is indeed a big difference between reading studies on Saf and working on Saf texts -, A.K. Irvine did not shrink from speaking his mind on Saf etymology, and the name ʾbšm (see above, p. 154) is the first of five Saf names interpreted by him as examples of "an apocopate form" with ʾb as the first element of the name (cf. JSS, 18 [1973], p. 299). The four other names are ʾbyt, ʾbsc, ʾbḥ and ʾbyd and, according to the author, they would be the apocopate forms of ʾbyt[c], ʾbsc[d], ʾbḥ[y] and ʾbyd[c], respectively. Such a theory is nothing but an unfounded speculation leading to other pure speculations. Why should those names be restored at all?

Why should one letter only be restored instead of two or three?

What is the criterion for chosing the letter to be restored?

None of the preceding fondamental questions is even mentioned by A.K. Irvine; instead, the reader finds a mere statement.

A.K. Irvine's case is mentioned here because ʾbyd listed by him is also a SA name (e.g. RÉS 3902, n° 119: 4637; cf. JaSIMB, pp. 46 A, 468 A and 469 B), which was also restored ʾbyd[c] by J.H. Mordtmann - E. Mittwoch (cf. Altsüdarabische Inschriften, Rome, 1933, p. 14, followed by M. Höfner - N. Rhodokanakis, in WZKM, 43 [1936], p. 225, note 1).

A final consideration has to be made on A.K. Irvine's

review mentioned above. The initial remark concerning Saf is also valid for both Tham and Liḥ. Therefore, the author's competence in those three fields is yet to be established, and his files on SA are also incomplete; e.g. he fails to refer to JaNPIO in his dealing with hgrnhn (p. 300). The reader cannot but wonder whether A.K. Irvine's unwarranted appraisal of G.L. Harding's book (An Index and Concordance of Pre-Islamic Arabian Names and Inscriptions, Toronto, 1971), viz. "this book should still prove of immense value to scholars and provide a useful starting point, one hopes, for many profitable research projects in the future" (p. 300), actually is not an attempt, spontaneous or not, made by a British writer to somewhat rehabilitate G.L. Harding's work and, therefore, to prove, without saying it openly, that both the British Academy and the British School of Archaeology in Jerusalem did not waste their grants in subsidizing the work of another British author? My lengthy review of G.L. Harding's work (cf. JaMAR, II, pp. 93-150) was published in 1971, and A.K. Irvine's paper in 1973.

- 3 - J. Ryckmans published his interpretation of ʾḥḍrm of Ja 629/33 and 665/23 in BiOr, 25 (1968), p. 6 B. Since then, A.F.L. Beeston keeps reaffirming his endorsement of the etymology (cf. very recently in AION, 34 [1974], p. 425).

W.W. Müller' case (cf. AION, l.c., p. 417) is rather amazing. He suggests the same etymology without any word of justification or any reference to J. Ryckmans' paper which he could hardly have missed because of A.F.L. Beeston's insistance; he refers only to Ja 665/23 without saying what he does with Ja 669/33; he seems to derive his spelling of ʾḥḍrm as "ʾAḥḍūrān" from Ḥaḍūr which either is the name of a mountain about 11 kil. (in a straight line) northwest of Šibâm or belong to Qâʿ Ḥaḍûr (see below, Ḥawlân Ḥaḍûr) southwest of Šibâm. Ḥuḍâr is thus in Sabaʾ and about 285 kil. (in a straight line) west of the Ḥaḍr capital city of Šabwat. He also refers to Iryani 13/"9 u.o." and to an unpublished text from J. Maʿsâl, which is J. Maʿsâl 5 (see above, p. 111).

J. Ryckmans explains his etymology as follows: "c'est le pluriel, attesté pour la première fois, de l'ethnique correspondant à 'Ḥaḍramawt' (avec la chute de la 4e radicale, contrairement à l'arabe ḥaḍārim). La forme a de nombreux parallèles..." He could have lengthened the list of parallels indefinitely and his etymology would still remains unjustified.

-a- An epigraphical information is neglected by J. Ryckmans, A.F.L. Beeston and W.W. Müller, viz. the SA gentilice name of Ḥaḍramawt is not unknown and, therefore, does not have to be made up. It is attested at least twice so far as ḥḍrmy, as in Ar; cf. G. Ryckmans, in RSO, 22 (1957), p. 561...and ʾḥḍrn cannot be the plural of ḥḍrmy.

-b- The meaning of ʾḥḍr/wʿrb of Ja 629/33 is illustrated by Ja 1028/7 where bšʿb/hmdn/hgrn/wʿrbn means "along with the tribe of Hamdân, both townsmen and nomads" (cf.my volumes entitled Research on the Sabaean Rock Inscriptions from Southwestern Saudi Arabia, Washington, 1965, pp. 17-19, and Sabaean and Hasaean Inscriptions from Saudi Arabia, Rome, 1966, pp. 40, 41 and 50-51). ʾḥḍr/wʿrb means "settlers and nomads;" cf. Ar ḥaḍarîy "an inhabitant of a region, district, or cities, towns, or villages, and of cultivated land." It is probably the existence of the preceding expression in Ja 629 which explains why W.W. Müller does not refer to the text.

hgr of Ja 1028/7 does not mean "Radmanites" more than ʾḥḍr means "Ḥaḍramis."

In Iryani 13/9, 11, 12, the meaning of "inhabitants, settlers" is also certain because in each line ʾḥḍrn is mentioned in relation with the city of Šabwat and its castle Šaqr. J. Ryckmans claims (cf. Le Muséon, 87 [1974], p. 249, note 6) that Iryani 13/9 "confirme notre interprétation de ʾḥḍr comme 'Ḥaḍramīs." In his note, J. Ryckmans still does not make any allusion to the gentilice ḥḍrmy, which remains ignored. The three passages of Iryani 13 prove that those "inhabitants" were Ḥaḍramis, at least most of them because it cannot be ruled out that some of them might be foreigners working for the Ḥaḍramis. The three passages do not prove that ʾḥḍrn means "Ḥaḍramis."

The context of Ja 665/23 is less obvious, but the interpretation established by the texts listed above is also applicable.
The two references to J. Ryckmans are taken from two of his papers which are masterpieces of imaginative work and I have no intention whatsoever to waste any of my time refuting all their statements. One example taken from each paper suffices to show what kind of things the reader may expect.

In the first paper (cf. BiOr, 25 [1968], p. 6 B), J. Ryckmans' translation of Ja 629/33, "et envoyèrent...après les Ḥaḍramīs..." The three dots after the verb indicate a direct complement which does not exist!

In the second paper (cf. Le Muséon, 87 [1974], p. 248), bḥlfhw of Iryani 13/8 is translated "à l'extérieur" "selon une suggestion de A.F.L. Beeston;" cf. also "hors (ḥlf)" on the same page, and "des parages ...bn ḥlf" (p. 249). ḥlf means "gate," and "outside" is not synonymous of "gate." Furthermore, in the present context, A.F.L. Beeston's and J. Ryckmans' interpretation is all the more inaccurate in that there is nothing in the text which might even remotedly refer to a sortie attempted by the besieged inhabitants. They all were inside and, when the besiegers stormed the castle, they were killed either inside (bwsṭ) or at the gate (bḥlf), depending on the place where they were found by the attackers, viz. in the middle of the castle or close to the gate.

-c- The next question to be studied here is H. von Wissmann's understanding of ḥḍrmn of CIH 140/5 as "Ḥaḍramis" (cf. WiZGL, pp. 64 and 363, note 292). This interpretation was recently restated simultaneously by A.F.L. Beeston and W.W. Müller without any reference to WiZGL and after the publication of the photograph of the text in AION, 33 (1973), pl. 1, after p. 434). This photograph ascertains the reading of many letters, and the study of the text, that was known only by E. Glaser's copy, has to be done all over again. The published photograph, however, is not good enough to definitely establish the reading of the text. Since the original stone has been located, the first duty of any true scholar is to establish the text as completely as possible after carefully examining the two lateral edges and all damaged spots to make sure that all traces of letters which are identifiable are properly recorded, and this task has not yet been done. The purpose of the following lines is to show how easily some authors jump to conclusion and, needless to say, the interpretation of ḥḍrmn suggested below is subject to revision after the publication of the text based on the careful study of the original stone.

(1) As proof of his understanding of ḥḍrmn as Ḥaḍramis (cf. AION, 34 [1974], p. 425; thus, a few pages after W.W. Müller's opinion), A.F.L. Beeston writes

that "one would prima facie assume" that ḥḍrmn means Ḥaḍramis "rather than some hitherto wholly unknown group." Such a reasoning is unacceptable because (1) nothing is to be assumed prima facie or not; (2) ḥḍrmn understood either way is new; (3) we are very far from knowing the names of a l l SA ethnical groups; and (4) the identity of ʾḥḍr and ḥḍrm has to be proven and not assumed.

(2) W.W. Müller gives a more complete deciphering of CIH 140 than before(cf. AION, 34 [1974], pp. 414-420) and translates ḥḍrmn as "Ḥaḍramis." His reference to WiZGL is given in his commentary on kbr/ʾqyn (p. 415), not on ḥḍrmn (p. 417). It is to be regretted that W.W. Müller did not study the original stone. Instead, he bases his reading on both the published photograph and his own photograph, but the latter unfortunately is not better than the first according to his own testimony. Here follow a few examples which illustrate that the careful study of the original is badly needed to establish the text definitely. (a) W.W. Müller reads ...]rm in l. 1 (p. 413). It seems possible to read bḥrm, the clan name mentioned in l. 14. The beginning of the text would contain an expression (cf., e.g. Ja 581/1), such as X/Y/bn/bḥrm. Note also that "...rm" is eliminated from W.W. Müller's translation (p. 414).

(b) To the left of ʿlm at the end of l. 2, there is a vertical stroke just above the upper extremity of r of the end of l. 3. The letter may be read y, W.W. Müller does not refer to that possible letter. See also below.

(c) W.W. Müller states that the reading of qtbn is certain in l. 4 (p. 416). The letter q remains doubtful, and the following letter could easily be r,

(d) Just below the initial letter of l. 4,viz. to the right of bn of the beginning of l. 5, there may be some remains of a letter. And if such remains do not actually exist, one letter could easily be restored at the beginning of l. 5 because b of bn of l. 5 is just below the second letter of qt of l. 4. W.W. Müller does not mention the two problems (pp. 416-417).

(e) W.W. Müller states that mrʾḥmw could be restored in l.10 instead of mrʾḥw (p. 418), which is retained in his transliteration of the text (p. 414: mrʾ]ḥ[w). The choice does not exist; one reading only is correct.The restoration of mrʾḥmw is suggested by the fact that the letters of l. 10 are narrower than those of l. 11.

W.W. Müller apparently bases his opinion of ḥḍrmn "Ḥaḍramis" in the present text on the existence of Ḥawlân Radaʿ (cf. already L. Forrer, Südarabien, Leipzig, 1942. p. 9 and note 3) and on the mixed population of Radâʿ, a part of which was Ḥawlânite (cf. L. Forrer, l.c., p. 58); and apparently on the basis on the preceding facts, he suggests restoring wʿln in bḥlf[? /b]ʾrḍ/ḥwln of l. 5 of his text. But, ((1)) wʿln of J. Macsâl belongs to rdmn according to CIH 347/8: bḥgrn/wʿln/drdmn; wʿln of Ḥawlân is a different city.

((2)) According to W.W. Müller's text, the military activities of ʾIlšaraḥ Yaḥḍub are divided into two sections, bʾrḍ/qtbn/ẉḥmyrm/wrdm[n] (l. 4) and (?)bn/ḥḍrmn/bḥlf[? /b]ʾrḍ/ḥwln (l. 5). The text does not contain any detail on the relation between the two groups of ʾIlšaraḥ Yaḥḍub's enemies, and the phraseology of the text does not suggest any.

((3)) In a series such as that in l. 4-5, where the first three words are clan names, it is normal to expect the fourth one to be another clan name and all the more so because l. 1-4 does not contain the name of a country which might be referred to by a nisbah form. Therefore, JaSIMB's ques-

tion did not loose any importance: "Where did the Ḥaḍr soldiers come from?" (p. 311 B), if ḥḍrmn means Ḥaḍramis. Even if those persons were not soldiers, where is the proof that there was, at the very least, a Ḥaḍr colony living in a Ḥawlânite city large enough to be mentioned in a text? Waᶜlân of J. Maᶜsâl cannot be taken into consideration because the Ḥaḍr king ʾIlᶜazz Yalûṭ mentioned in J. Maᶜsâl 5 (see above, p. 111) lived about 200 years after the period of CIH 140, which was engraved before ʾIlšaraḥ Yaḥḍub became provincial king. Furthermore, the three Sab kings listed in J. Maᶜsâl 6 with the title of mlk/sbʾ/wḏrydn and mrʾhmw introducing their names are even later than the Ḥaḍr king mentioned above and belong to the end of the 3rd century A.D., viz. ysrm/yhnᶜm (l. 2, 9, 12, and l. 15 without the second personal name), šmr/yhḥmd (l. 3; cf. already Moretti 1/6-7), and the new face krbʾl/ʾyfᶜ (l.4).

Another identification suggested by W.W. Müller should be mentioned here, viz. that of ᶜlmn of l. 2-3 with ᶜAlmân in Wâdî Ḍahr (p. 416). Not only is the reading of ᶜlmn doubtful (see above, p. 173), but ᶜAlmân in Wâdî Ḍahr belonged to Bilâd Ḥâšid, a section of Bilâd Hamdân (cf. L. Forrer, Südarabien, Leipzig, 1942, p. 187), and not to the territory of ʾAqyân. It is normal to believe that the author of the text made his offering when he was home.

According to the phraseology of l. 4-5, ḥḍrmn is the name of an ethnical group or clan chastised by ʾIlšaraḥ Yaḥḍub on his way back from an expedition in the southeast where Ḥimyar and Radmân lived to Šibâm ʾAqyân (presently Šibâm, about 31 kil. northwest of Ṣanᶜâʾ). South and southwest of Ṣanᶜâʾ, there lived the clan Hawlân Ḥaḍûr. Is there any relation between Ḥaḍûr and ḥḍrmn? It certainly is possible. At any rate, the name of the city yet to be read in l. 5 in all probability was the main town of the clan ḥḍrmn.

The etymologies suggested by both A.K. Irvine in 1973 and W.W. Müller in 1971 and 1972, which were not isolated cases, and A.F.L. Beeston's repeated approval of J. Ryckmans' etymology of ʾḥḍrn were good indications that their authors would favorably receive any theory built up along the same line. So, as he had done before and especially in the eponymate question and on the ʾlm problem (see above, p. 151), J. Ryckmans made full use of the situation and published his own view on the etymology of several names where he claims to find not only the apocopate forms of no less than seven divine names and appellations, but also the element -n- which is interpreted as the singular pronoun of the first person (cf. Le Muséon, 87 [1974], pp. 494-497).

J. Ryckmans sent "une première rédaction de la présente étude" to A.F.L. Beeston (p. 498). Yet, A.F.L. Beeston's publications are notorious for an almost complete disregard of etymological research (see an almost unique case on pp. 25-26), and the SA names are regularly transcribed in capital letters (see below).

Reassured and strengthened by A.F.L. Beeston's "placet," J. Ryckmans felt sure of winning a second round of applaud, and he informs his reader that "cette question a fait l'objet d'une brève communication au Seminar for Arabian Studies... Le présent exposé a tiré profit des remarques verbales de A.F.L. Beeston, T.M. Johnstone, W.W. Müller, Ch. Robin et E. Ullendorff" (p. 494, note 7). The exact nature of those "remarques verbales" remains unknown

to me because PSAS, 5, has not yet been received.

The third and final stage of J. Ryckmans' paper may be seen in the additions to the definitive text, which are printed between brackets on p. 497, note 22, and p. 498.

It is the purpose of the following lines to deal once and for all with J. Ryckmans' theory. Once that the "remarques verbales" of the five authors listed by him are published, I may take them up if it seems necessary or advisable.

B - J. Ryckmans' theory.

J. Ryckmans' theory on the etymology of several names is presented at the occasion of his study of Iryani 34. My discussion of the first is preceded by some remarks on the second, so that the reader may have no difficulty realizing the quality of J. Ryckmans' work which does not vary regardless of the particular object of his investigation.

1 - J. Ryckmans' summary of Iryani 34.

J. Ryckmans' summary and following commentary on Iryani 34 covers 15 lines and 3 notes (pp. 493-494). It is almost a record to accumulate so many inaccurate or incomplete statements in so few lines. The lines of Iryani 34 are numbered according to the copy.

a-- The second name of l. 1 is not "ɔyyšf." J. Ryckmans did not see that the the first y in Iryani's text is an error instead of b, as shown by Iryani's transliteration in Ar.

b-- wbnthn of l. 1 does not mean "leur(s?) fille(s?)." bnt is a singular because it introduces one feminine name only.

c-- ɔmh/ršwn of l. 2: "Rŝwn, tribu sacerdotale, comme le suggère le nom, mais aussi le contexte de CIH 399, RES 4766, Ja 554 et 703, où des membres de cette tribu ont des fonctions de rŝw, de qyn, ou apparentées" (note 4). This argumentation is in all respect typical of J. Ryckmans' work.

(1) The reason given as "comme le suggère le nom" is a denial of good common sense. Who in his right mind would ever suggest that a man whose name is twrm (e.g. Ja 2860 a) would belong to the bovine "comme le suggère le nom"!

(2) The job of qyn being administrative and not sacerdotal, the fact that a man is qyn cannot possibly suggest that he might otherwise be a priest unless the text contains an additional information to that effect.

(3) Of the four texts referred to by J. Ryckmans, only two, Ja 703 and RES 4766, list a member of the clan rŝwn as being rŝw "priest." The third one, CIH 399, commemorates the building of a well, and the authors of the fourth inscription, Ja 554, are mᶜhdy/qyn "sworn men of the administrator."

(4) J. Ryckmans dooms into oblivion two other texts mentioning the clan rŝwn. RES 4815, engraved by bnw/rŝwn, deals with irrigation works, and Iryani 27 is an ordinary commemoration of the offering of two bronze bulls. It is, thus, preposterous for an author to eliminate one third of the documentation, to mix up realities as different as qyn "administrator" and rŝw "priest" and,

finally, to distort the information of one third of the documentation by attributing to the w h o l e clan the qualification of t w o of its members.

d-- "hqnyy[.] sur la copie, probablement fautive." J. Ryckmans fails to note that Iryani's transcription in Ar shows hqyny. The verbal form must be corrected to hqny(t)[w] (cf. JaSIMB, p. 434 B), which is restored in CIH 556/4 (cf. JaMAR, II, pp. 38 B, 41 B and 49-50).

e-- "une statue (masculine, slm)." The original must have had slmn. J. Ryckmans fails to note that Iryani's transliteration in Ar does not have the word slmn which might have been omitted by haplography with the following šltn.

f-- "une formule de type ' x + y + z et leurs enfants'." This is erroneous;the formula used in the text is "x + y + z and their daughter" (see above, p.175).

g-- "Même leur ascendance [to be corrected to "descendance"](bnt ʾlt grhm^{m}) est considérée du point de vue de la lignée féminine. Est-ce par une simple erreur, ou en vertu d'une conception matriarchale de la descendance que la présence d'un fils (Hhyʿtt, nom masculin connu), pour qui est offerte la statue masculine, n'empêche pas de qualifier de 'bnt' l'ensemble des enfants?" (pp. 493-494)
All that commentary is useless because it is based on an erroneous reading of the text. J. Ryckmans must have reasoned as follows: the four stones, one of a man and three of women, represent the four children; thus, one of them has to be a boy who has to be hhyʿtt because it is a "nom masculin connu."

The pericope, which immediately follows the mention of the dedication,reads lwfyhn/wlwfy/ʾwldhn (l. 3), viz. the offering of the four statues is for the safety of the three female authors and of their four children; thus, four statues and seven persons; therefore, each person was n o t represented by a statue. Furthermore, the names of the four children are followed by bnt "daughters." If J. Ryckmans suggests that there must be a boy among the children, it is because he misunderstood the text; and the fact that hhyʿtt is known as a masculine name elsewhere does not prove that it cannot be a feminine name here. Everybody knows that a name may be masculine here, but feminine there. Here follow three examples among others:
hnʾm is masculine, e.g. in CIH 6/2, but feminine in Ja 694/7;
nʿmt is masculine, e.g. in Ja 1032/1, but feminine, e.g. in Ja 731/1; and
twbtwn is masculine in CIH 963+962+978, but feminine in Ja 722/1.
There is no question of "une simple erreur" or "une conception matriarchale de la descendance" - it is amazing how an author can so easily jump to conclusion - as far as bnt of bnt/ʾlt/grhmm is concerned. It is a simple case: three women speak of themselves and their four daughters.

The three female statues offered to the god represent the three female authors of the text, and the male statue represents the man called grhmm (l.2), to whom the three female authors belong in one way or the other; their relation to him is indicated only by ʾlt "those of."

The preceding remarks speak for themselves: J. Ryckmans shows himself unable even to analyze and summarize a short text easy to understand. But, as shown by the following lines, he will speak his own mind on a problem which he, himself, did n o t study since he is calling for "une étude théorique et comparative approfondie" (p. 149) of the problem.

2 - The theory.

The general appraisal of J. Ryckmans' theory on the etymology of some feminine names is that it is nothing but amazing how easily an author gives way to his unchecked urge for systematization and fanciness at the expenses of the epigraphical material. My discussion of his theory is divided into two parts, viz. the general questions and the study of the names involved.

a - General questions.

(1) J. Ryckmans' sketch of some etymological aspects in other Semitic languages is nothing but an eyewash. Those aspects are irrelevant to the etymological problem in SA which must be dealt with without any influence or interference from outside, contrary to J. Ryckmans' position formulated on p. 499.

(2) It is also erroneous to turn to those languages to base an opinion or interpretation different from that which the SA material indicates or suggests. One example follows.
J. Ryckmans states that "twb devrait se construire avec la préposition l-, cf. les notes 8 et 9 ci-dessus" (p. 499, note 31). Apparently hypnotized by the Amorite (p. 493, note 8) and Ugaritic (p. 494, note 9) names, J. Ryckmans must have thought that his reader was as hypnotized or careless as he is. The reader does not have to go back to notes 8 and 9 (pp. 494-495), but only to note 18 (p. 496), where he finds J. Ryckmans referring to G. Ryckmans, Les noms propres sud-sémitiques, Louvain, I, 1934, p. 252: "twbʾl -- 'ʾIl rétribue'." An active form, such as that presupposed by the verb "rétribuer," does not need any preposition to introduce its direct complement; and SA twb, 2nd form "to bestow upon, grant," does not need it either; cf., e.g. JaSIMB, p. 450.

(3) It is even more erroneous to hide the normal interpretation suggested by the SA material and to mention only an interpretation based on foreign languages. One example follows.
The -n- element is claimed by J. Ryckmans to exist in some names.

(a) That element was already discovered by RES (VII, p. 236) in RES 4475/1, and more precisely in dhlnctt, which is the first of the names discussed by J. Ryckmans. Whether voluntarily or not, J. Ryckmans does not refer to that text in his discussion.

(b) If it exists - but it does not -, -n- should be interpreted as the article, and the theophoric name would be built according to one of the following schemas, either "[Give, grant] the -, O [divine name],"
or "The - [is here,] O [divine name],"
or "The - [is] divinity."
The preceding interpretation which would be the obvious solution based on the SA material is not even mentioned by J. Ryckmans fascinated, as he is or seems to be, by other Semitic languages. Instead, he sees only two possibilities, viz. either -n- equals the Hebrew particle nâ which is added to several verbal forms (especially the imperative and the jussive) OR the pronoun of the first

person.
The only reason for discarding the first explanation is that "il n'y a aucune raison de supposer l'emploi, en sud-arabe, de cette particule attestée en nord-ouest sémitique, mais inconnue en arabe" (pp. 494-495). If there is no reason at all for retaining it, as he claims, why then to bother to mention it in the first place? If an author had to mention in his work the wrong theories on each problem he could have thought of, he would waste a lot of precious time for the sole purpose of showing off. But there is more and worst. The quotation reproduced above shows that the only reason for rejecting the first alternative is that the particle is "inconnue en arabe." But, then, J. Ryckmans retains the second alternative although the nominal derivation which makes it possible, viz."x me,O y," does not exist in Ar. Why is the absence of a feature in Ar a reason for rejecting a hypothesis in one case but not in the other? Such an illogical attitude with a double standard means that, for J. Ryckmans, the actual value of a reason is tailored for the sake of the cause at hand.

(4) The spelling of any name is not at the mercy of an author; any name is an epigraphical fact which no author has the right to tamper with; and J.Ryckmans misleads his reader when failing to inform him of the n o r m a l and c u r r e n t spellings of the divine names in the texts. This very point should have been clearly pointed out; but it is not.
One form of this kind of mishandling is rather frequent; e.g. "Grhm^{m}n" (p.493) instead of "Grhmm;" "BḪRm" (cf. A.F.L. Beeston, in AION, 34 [1974], p. 425) instead of "BḪRM;" the "dieu Nasr" (cf. J. Ryckmans, p. 497). The transcription of a name does not depend on the author's interpretation of the nominal form or derivation of the name. Furthermore, those authors are also illogical because the -n ending is no more and no less important than the -m ending; yet, -n is not written differently from the other letters of the name;e.g. "Thwn" in J. Ryckmans, l.c., and "HḌRMN" in A.F.L. Beeston, l.c.

As to the etymological problem at hand, the following should be noted.
The variants of cttr and twn instead of thwn are well documented, and "khnl is the first ascertained name showing the well-known Saf and Tham derivation qtl + l (il)" (cf. JaMAR, VII, p. 203); the name means "diviner of ɔIl."
All apocopate forms of divine names suggested by J. Ryckmans are both g r a t u i t o u s and u n n e c e s s a r y .
Two examples suffice here. The spelling of the divine name qynn (cf. JaP, pp. 133-134) is constant. But, qyn is known as the name of a person (CIH 862),of a clan (Ja 2814 a) and especially as a substantive with the meaning of "administrator" (see above, e.g. p. 80). What relation could there be between the deity qynn and the noun qyn "administrator" except the common root qyn?

The preceding argumentation is also valid with regard to the divine name nsrm and nsr which is either a preposition "toward" or a substantive "territory" (cf. already JaP, p. 130).

When an author takes upon himself the liberty of ignoring the preceding principle, he inevitably opens the door to a situation which can only be described as an inextricable confusion. For instance, if -q of šfnq (p. 498;see below)may be the initial of the divine name qynn, etymological re-

search would be hopelessly deadlocked and the most common derivations, such as qtlh(w), qtly, qtlm, qtln, and qtlt, would altogether disappear. Here follows a partial list of the choices awaiting any author:

-ɔ could belong to ɔwm (Sab), ɔnby (Qat), ɔtrt (Qat).

-ɔl could belong to ɔlmqh.

-b could belong to bᶜlm (Sab), blw (Qat), bšmm (Qat), bšr (Sab).

-h could belong to h(w)bs (Sab), hrwn (Sab).

-hw could belong to hwbs (Sab).

-w could belong to wdd (Min), wrḥ (Qat), wrfw (Qat).

-y could belong to ytᶜ.

-ḫ could belong to ḫgr (Sab), ḫwkm (Qat), ḫwl (Ḥaḍr), ḫlm (Sab), ḫlfn (Sab), ḫrmn (Qat).

-m, -mn } could belong to mnḍḥ.

-n could belong to nwšm (Sab), nkrḥ (Min), nsrm (Sab), nswr (Qat), nᶜr[(Sab), nrw (Sab).

-s could belong to sḫr (Sab), syn (Ḥaḍr), smht (Sab), smᶜ (Sab).

-ᶜ could belong to ᶜzzm/n (Sab), ᶜlyt (Sab), ᶜzyn (Sab), ᶜlyn (Qat), ᶜln (Qat), ᶜttr.

-ᶜz could belong to ᶜzzm/n (Sab), ᶜzyn (Sab).

-ḳ could belong to ḳḫmm (Sab), ḳynn (Sab).

-r could belong to rbᶜ (Sab), rḥm (Sab), rmn (Sab), rᶜt (Sab).

-š could belong to šhr (Qat), šms(m), šrqn.

-t could belong to tdn (Sab), tnf (Sab), tɔlb (Sab).

-ṯ could belong to ṯhwn (Sab), ṯwr (Sab).

What is remarkable is that confusion has already affected the members of the "laudemus invicem" club, as indicated in the next paragraph.

(5) The main abuse in etymological research is the unnecessary dissection of a name, as already pointed out in JaSN, pp. 120-121. J. Ryckmans falls into that abuse in his dealing with most of the names treated in his paper. The main consequence of that gratuitous dissection of the names is confusion, and that confusion is already attested in J. Ryckmans' paper. One example suffices here, viz. the case of (p. 499, note 31) ydᶜnbh of BM 103063/7 suggested to J. Ryckmans by Ch. Robin. For some remarks on the text itself, cf. JaMAR, II, pp. 38 B and 42.

G. Ryckmans had already done a beautiful dissection job in interpreting the name as ydᶜn + b + h "qu'il connaisse par lui" (cf. Le Muséon, 70 [1957],

p. 116).
Ch. Robin presumably suggests interpreting the name as ydᶜ + n + b + h. Note 31 of J. Ryckmans does not say what Ch. Robin does with bh; it is thus normal to think that he endorses G. Ryckmans' dissection of bh into b + h.
The name being already dissected into f o u r parts, it should not make much difference to further dissect ydᶜ into y + dᶜ; thus, a yqtl form instead of a qtl one. The verb dᶜ: dᶜᶜ "to repel" is attested in Tham Hu 11 (cf. my book entitled Thamudic Studies, Washington, 1967, p. 87 A).
J. Ryckmans does not make a single remark either on the name itself or on Ch. Robin's suggestion. It is rather spectacular that a six-page show-off on etymology in other Semitic languages and on the etymology of a few SA names would end up in a ... silence. Is it not possible that it is precisely there that the true explanation of such an unusual event may be found? It is indeed very easy to read a study on etymological formations than to make it. The author's call for "une étude théorique et comparative approfondie" of the SA names may indeed suggest that he does not know much about SA etymology and, therefore, would justify his silence on ydᶜnbh. But, the same lack of preparation would also condemn his initiative to speak out on a few other SA names.
ydᶜnbh belongs to the qtlqtl form; for the second element, nbh, cf. mnbh (e. g. Ja 2151 b/2), mnbhm (e.g. Fakhry 127/1) and nbht (RÉS 5073; z preceding the name is a well-known wasm; cf. JaPRER, p. 47, fig. 2).

The second name suggested to J. Ryckmans by Ch. Robin is "twbnᶜ[mᶜ" of TC 1873 (p. 499, note 31). The transcription of the name is erroneous, even after the correction of what might be a printing error, viz. the second ᶜ instead of "]." The letter m is not at all restored, but is partly damaged, as clearly shown in my edition of the text in JaNPIO, p. 73: twbnᶜ⌜m⌝[..., and "the entire lower right corner of m is still on the stone; m is certain."
Ch. Robin would, thus, interpret the name as twb + n + ᶜm. J. Ryckmans endorses - without saying it,... of course - my understanding of the name as belonging to the qtlqtl form; thus, twb + nᶜm, because "en tout cas...car twb devrait se construire avec la préposition l-, cf. les notes 8 et 9 ci-dessus." What does "en tout cas" actually mean remains unknown. For the rest of the quotation, see above, p. 177. Ch. Robin's theory on twbnᶜm has no more value than, e.g. the understanding of a name, such as rdᶜm (e.g. Ja 297/1) as rd + ᶜm since the radical rdᶜ does exist.

(6) Another abuse in etymological research, already denounced in Saf (cf., e. g. JaSN, p. 121), is to confuse material and formal resemblance of the letters; in other words, it is a fallacy to give the same explanation to two different names because they have in common several letters, as J. Ryckmans does in the case of šfnq and šfnqyn. Here again, no proof is given to justify the interpretation which, like all the others, is taken for granted.
Here follow five groups of names whose first letter is ɔ; the names of each group belong to the same SA dialect, contain the same f i r s t f o u r letters, and belong to different nominal derivations.

{ ɔlhb (e.g. RÉS 3087/21): ɔ + lhb; and
{ ɔlhbb (RÉS 3982/1; cf. JaMAR, I, p. 44, under Ga 12): ɔl + hbb.

ʾlht (e.g. Ja 2621/2): ʾlh + t;
ʾlhtbʿ (CIH 805): ʾlh + tbʿ; and
ʾlhtm (Ja 2816 af): ʾl + htm.

ʾlmn (e.g. RÉS 4176/8): ʾlm + n;
ʾlmnʿ (Ja 2614 d): ʾl + mnʿ; and
ʾlmnṯ (CIH 516/26): ʾlm + nbṯ.

ʾlqs (Ja 2762 o): ʾ + lqs; and
ʾlqsm (Ja 2665): ʾl + qsm.

ʾṣḥḥ (Ist 7630/1): ʾ + ṣḥḥ; and
ʾṣḥḥl (cf. JaSIMB, p. 422 A): ʾ + ṣḥḥl.

(7) The element qtl in a theophoric name, either first or second element, may be either a substantive or a verbal form, and J. Ryckmans' theorization which mentions the second possibility only, is a gross systematization created only for the purpose of his theory.

Here follow a few examples, where the element qtl cannot but be a substantive or another divine name or appellation.
qtl + divine name: ʾwslt, ʿzzlt, bšmlt, scdšms(m), ʿwdšmsm, rbšms(m), etc.
-lt is always the second element in theophoric names, and šmsqtl is represented by šmsʾl, šmsʾlw and šmsʿly (woman from Gaza in Gl 1244/9); the second element is the divine name ʾl, ʾlw or the appellation ʿly; but šmsqtlt is not attested so far.

(8) J. Ryckmans gives evidence of his obsession of deities in the same manner that, for some authors, any building of major size has to be a temple, and any statue or anthropoidal rock carving a representation of some deity.

Even taking for granted - but I disagree completely - that -rm, for instance, is an apocopate form, why should it be of a divine name? Why could the name ʾlrm (cf., e.g. JaSIMB, p. 406 B) not be the apocopate form of the name ʾlrms (CIH 566/2)?

The only situation to which J. Ryckmans' theory actually leads is that of perfect confusion because it would be impossible to know for many names whether they are complete or not.

(9) A decisive factor in J. Ryckmans' theory is that the names involved are feminine, as clearly indicated by the case of šfnrm which "est plus incertain, mais nous le rangeons cependant avec les noms précédents, du fait qu'il s'agit, ici aussi, d'une femme" (pp. 497-498). Two remarks are needed.

(a) If -thw equals -thwN, as J. Ryckmans claims on the same page 497, why is the equation -rm: -rmN "plus incertain"? What kind of belated scruple or doubt plagued his mind? But, here again, no reason is given and nothing is explained.

(b) The analysis of the feminine names of the largest collection from Maḥram Bilqîs, to which Iryani 34 belongs, is necessary to complete the study on the

latter. This analysis, which is conspicuously missing in J. Ryckmans' study where it is not even remotedly alluded to, shows that the two most favored nominal derivations attested in the texts from Maḥram Bilqîs are qtlqtl and and qtlt.

((1)) The theophoric names account for one third of the names and are represented by two main nominal derivations, viz.

ʾbqtl		in ʾbḥlk, ʾbḥmd, ʾbcṯb.
qtl + divine name		in khlʾl, klwdd, cmrlt, twbtwn.
qtlt + divine name		in ʾḥtʾl, ʾmtʾlmqh.

((2)) Then, come two groups of names equal in number:

qtlqtl	in gdšfq, ddḥmy, ddsmy, mgdḥlk, ncmscd.
qtltqtln	in rbbtgwbn.

qtlt	in brlt, ḥywt, ḫmlt, ncmt, ndrt.
qtltn	in wdctn.

((3)) Finally, three isolated nominal derivations:

qtll (redupl.)	in kcbb.
qtlm	in hnʾm, msḫm, šwqm.
mqtlt	in mbšmt.

The names ḫmnnsr, šfnnsr, šfnsr (?), and šfnrm belong to one of the two nominal derivations most frequently attested in the texts from Maḥram Bilqîs.

(10) The text that played the most important role in the making of J. Ryckmans' theory is Fakhry 87, and especially RyET's commentary which reads as follows: "La dédicace est offerte au dieu Nasrum (l.5); ns pourrait être une forme apocopée de nsr, comme cṯt est une forme apocopée de cṯṯr... rbbns, voir l.1, nʾdnns" (p. 57).

(a) J. Ryckmans duly refers to the preceding quotation and endorses its contents when saying "comme l'a reconnu G. Ryckmans" (p. 497).

(b) Even at first sight and no other text considered, G. Ryckmans' argumentation is objectionable in three questions.

((1)) The name of the god to whom the dedication is made is not "nsr," and J. Ryckmans makes the same mistake when he speaks of the "dieu Nasr" (p. 497). The divine name is nsrm.

((2)) The deity mentioned in the theophoric name of the author of a dedicatory inscription is not necessarily the deity to whom the offering is made; e.g. rbʾl of Fakhry 119 offers to the god rbcn/yhcn; whbʾl of Fakhry 126 offers to cṯtr; two of the authors of CIH 2, krbcṯt and lḥycṯt, offer to tʾlb; scdšmsm of CIH 3 offers to tʾlb; etc. Therefore, the relation suggested by G. Ryckmans between nʾdnns and the god nsrm is gratuitous and, even more so, his conclusion concerning ns and nsrm.

((3)) rbbns (cf. JaMAR, IV, p. 28) is understood by G. Ryckmans as rbb + ns

exclusively because of his gratuitous reasoning mentioned above, although the interpretation of the name as rb + bns theoretically is as possible as the other. In fact, the interpretation of the name as rb + bns is twice more probable than the other because rb + . is twice more attested in onomastics than rbb + .. For bns, cf. Ja 2576 a.

(11) J. Ryckmans develops his case on the god nsrm in the following statement: "La dévotion particulière de femmes au dieu Nasr ... est confirmée par le fait qu'au moins trois des cinq dédicaces connues mentionnant Nasr ont pour auteurs des femmes: CIH 552, RES 4084, et Fakhry 87; une autre mutilée (CIH 189), et la cinquième, Gl 1208, a un homme pour sujet" (p. 497). This summary is another typical example of the author's method of working.

(a) J. Ryckmans fails to note that CIH 189is DJE 9(cf. NESE, I, pp. 80-81); for some remarks, cf. JaMAR, VII, p. 200. According to the final invocation, the text is a dedicatory inscription to bʿl/bytm "the Lord of Baytum," as in NaNAG 18.

(b) Most importantly, J. Ryckmans fails to point out that the names of the female authors of both CIH 552 and RES 4084 are built on the qtlqtl form,viz. gdnʿm and ġdrbb, respectively. As shown above, p. 182, the qtlqtl form is one of the two nominal derivations most frequently used in the feminine names of the texts from Maḥram Bilqîs.
Therefore, J. Ryckmans' assessment of the SA material, viz. "au moins trois des cinq dédicaces connues mentionnant Nasr" is erroneous; there are two dedicatory texts to bʿl/bytm, and two others to nsrm. In those circumstances,"la dévotion particulière de femmes" is hardly justifiable.

(12) The last aspect of J. Ryckmans' theory to be dealt with here is the author's general attitude toward the meaning of the SA names.
I find it very difficult to understand that an author would deliberately select an opinion leading to a blank and not consider that dead end as a sign that he is on the wrong path. Yet, that is precisely what J. Ryckmans does in the case of dhlnʿtt: dhl has to be a verb in his theory, but there is no verb "en arabe classique ni dans d'autres langues sémitiques" (p. 497).

Another example of the same approach may be summarized as follows: "quel que soit le sens de l'élément thy- de ces composés" (p. 498). The only thing that matters is ... the theory.

b - The names involved.

The names involved in J. Ryckmans' study may be distributed according to the author's headings.

(1) The name given by J. Ryckmans in favor of his thesis on -thw : -thwn is rfʿnthw of Iryani 34/1.
The name is a qtlqtlthw form, a secondary derivation of the qtlqtlhw form, which is the plain writing of the qtlqtlh form (cf., e.g. the Sab divine name ydʿsmh in RES 2745/5-6):

qtlqtlhw in ydᶜsmhw, Min divine name in RÉS 2742/8-9;

qtltqtlhw in ɔhtɔmhw, feminine Sab name in CIH 389/1; and

qtlqtlthw in rfɔntt.

The name rfɔnthw may be translated "he did good to his wife." For rf, cf. Ar raffaḥu "he did good to him, conferred a benefit, or benefits, upon him."

(2) In his study of dhlnᶜtt (see above, p. 183), J. Ryckmans fails to mention that the name was already attested in RÉS 4475/1 (see above, p. 177), where it is interpreted as "Dahlânᶜathat" and understood as a masculine name by G. Ryckmans (cf. RÉS, VII, p. 236, followed by RÉS, VIII, p. 147 A). J. Ryckmans also fails to point out that Ar dahl means "hora" (cf. G.W. Freytag, Lexicon arabico-latinum, p. 193). Finally, his obsession of deities (see above, p. 181), combined with his confusion of material and formal resemblance of letters (see above, p. 180) led him to identify ᶜtt as the well-known apocopate form of ᶜttr as if it could not possibly be anything else.

The name is a qtlqtlt form (cf. JaMAR, IV, p. 152); thus, dhl + nᶜtt. For the second element, cf. Ar naᶜaṭa "to take." The name means "the hour of the taking."

(3) The -ly ending "serait une forme pausale abrégée de Lāh," according to J. Ryckmans.

(a) J. Ryckmans does not explain or justify why "Lāh" is the only divine name which he does not transcribe from SA. This exception is nothing but a trick aimed at hiding an obvious objection against his identification. The reader may think that the SA form of "Lāh" is a plain writing which could be abbreviated by the omission of its last radical. However, since the divine name is always written in defective writing, lh, why should the need arise for an abbreviation which does not abbreviate the name?

J. Ryckmans also fails to inform his reader that lh a l w a y s is the second and l a s t element of a theophoric name. This omission is another trick because, thanks to it, the author does not have to explain why the l a s t element of a theophoric name should need "une forme pausale."

(b)For ly, cf. Soqoṭri "lwy, le 'saisir...cp. surtout accad. leɔu 'pouvoir', proprement 'être fort'" (cf. W. Leslau, Lexique soqoṭri, Paris, 1938, p.230); Ar lawà (i) "to twist something" has preserved a derived meaning only. ly may may translated "strength, power."

(c) J. Ryckmans finds the -ly ending in ḫywnly (Ja 525/3) and thyly (CIH 568 /1), and adds ḫywnᶜm of Qat Ja 890 p to his study of ḫywnly (p. 498).

((1)) thyly and thyᶜz. - For J. Ryckmans' position on thy, see above, p.183. The elemnt ḫy is attested as ḫy, hḫy and thy.

ḫy is a substantive in names, such as ḫy (family name in RÉS 5050) and ḫyɔl (Ja 2760 b/1; masculine name)and ḫyh (Ja 2686; masculine name).

hḫy in hḫyɔl (CaTh 14 b/2; Ḥaḍr family name) and hḫyᶜtt (masculine name; cf., e.g. JaSIMB, p. 407 B) obviously is the 4th verbal form with the meaning of "to make someone to live." See above, p. 175.

thy in thy in Ja 2674 (Sab man);
thyʾb in Ja 864/1 (Qat woman);
thyʾl in Iryani 24/1 and 3 (Sab woman);
thyly in CIH 568/1 (Sab woman); and
thyʿz in CIH 581/1,etc. (Sab clan).

thy may be considered the 5th verbal form of hy with the meaning of the 2nd; thus, "to keep someone alive; to prolong someone's life." The word ʿz "power, strength" (cf. Ar ʿizz) is synonymous of ly. The two names thyly and thyʿz may be translated "He has prolonged the strength."

J. Ryckmans suggests that the clan name thyʿz may be feminine, viz. "féminin ?" (p. 498) Why should a clan name be feminine? His suggestion is based only on his wish to make all thy- names feminine.

((2)) hywnly is a qtlqtly form; for the second element, cf. Ar nâla (o), 2nd form "to give," and nawâl "favor, benefit," and the family name ynl in Qat TC 761/2. The last -y may be the abstract ending. The name may be translated "the life of the gift."

J. Ryckmans states that Ja 525 belongs to the "dialecte haramite" (p. 498). The "Harami" dialect is BeDGSA's invention (pp. 8-9 in 3:9-10) and does not exist (cf., e.g. JaMAR, II, p. 100). It is, however, understandable that J. Ryckmans wished to repay A.F.L. Beeston for his support (see above, p.174, and below, on -sy) by endorsing here (twelve years later!) BeDGSA's invention.

((3)) As to hywnʿm, J. Ryckmans makes two statements. ((a)) The name "se décompose en Hyw + n + ʿm (à opposer à un nom comme Hywʿttr)." The parallel is invalid because the two nominal derivations are different, and the second does n o t suggest the first in any way. ((b)) "Comme ce nom se présente isolé dans un graffite, sans patronyme, rien ne s'oppose à ce qu'il ait été porté par une femme." This argument is a voluntary distortion of the epigraphical facts; the feminine names are r a r e in SA texts written in both the monumental and the cursive alphabets. Therefore, an isolated name is presumed to be masculine: a rarity is never taken for granted.

((c)) hywnʿm is a qtlqtl form composed of two well-known elements. J. Ryckmans' interpretation of the name also involves an unnecessary dissection (see above, pp. 179-180), shows the author's obsession of deities (see above, p. 181) and his confusion of material and formal resemblance of letters (see above, p. 180), and has no more value than Ch. Robin's interpretation of twbnʿm (see above, p. 180).

(4) The element -nsr is found in three names, hmnnsr (Iryani 34/4), šfnnsr (Iryani 34/1), and sfnsr (if it really exists) in Mā 1/5.

(a) hmnnsr.

J. Ryckmans states that the element hmn "se rattache à la racine hmy" (p. 497) with reference to note 20 which lists two publications of W.W. Müller and G.L. Harding.
These two references are another trick of the author because none of the two

publications mentions the ḥmn under the root ḥmy. The worst, however, is that, in G.L. Harding's book referred to by J. Ryckmans, the name ḥmn is derived, not from ḥmy, but from ḥmm ; cf. An Index and Concordance of Pre-Islamic Names and Inscriptions, Toronto, 1971, p. 203: "ḤMN See ḥm," and p. 199: "ḤM Ar Ar ḥamm, black, heat."

For ḥmn, cf. Ar ḥamn "small berries." The name ḥmnnsr, which is another qtl-qtl form, may be translated "vulture berries," and is a qtlqtl form.

(b) šfnsr of Mā 1/5 is given by J. Ryckmans on p. 497, note 22, and W.W. Müller's vocalization on p. 498. The authenticity of the name must be questioned because of the two irregularities pointed out above (pp. 163-164). In J. Ryckmans' note 22, correct "Mā 1,4" to "Mā 1,5."
If the name does exist, it may be understood as šf + nsr because the root šf is much more frequently used than šfn. W.W. Müller, who also interprets the name as šf + nsr, translates it as "[der Gott] Nasr hat behütet" (cf. NESE, II, p. 130). Thus, W.W. Müller also suggests identifying nsr with the god nsrm and, as was expected, there is no justification for such an identification.
For šwf, cf., e.g. JaSIMB, p. 448 A. If the name does exist, it may be translated "vulture care."

(c) šfnnsr is another qtlqtl form.
For the first element, cf. Ar šafana "limis intuitus fuit" (cf. G.W. Freytag, Lexicon arabico-latinum, p. 321 A), modern Ar šāfin "stolz" (cf. H. Wehr, Arabisches Wörterbuch, Leipzig, 1952, p. 435 B), and modern Ḥaḍr "šafan, i, regarder avec mépris" (cf. LaH, p. 623). The name may be translated "vulture look."

(5) The element šfn encountered in the name mentioned above is also found in the name šfnqyn (NaNN 22/4-5) and šfnrm (CIH 389/2).

For the element qyn, the ordinary meaning is "administrator" (see above, pp. 175 and 178), and the name may be translated "administrator look."

For the element rm (see above, p. 181), cf. Ar raym "excess, redundance, superiority;" the name may be translated "look of superiority."

(6) J. Ryckmans finds the -ns element : nsrm in nʾdnnsr and rbbns (Fakhry 87 /1 and 7 and 3-4, respectively).

nʾdnns, which J. Ryckmans dissects into nʾd + n + ns[rm] (p. 497), is normally interpreted as a nqtl + qtl form; cf. the following forms ((a)) nqtl.
The nqtl nominal derivation was not very popular outside Maʿīn where it is attested in two divine names nbʿl (god) and nkrḥ (goddess) (cf. JaP, pp. 110 and 143, respectively); cf. also Ḥaḍr nʾrb (cf. JaPRER, p. 45), Sab nrkm of Ja 2356 a/5, and ndfr of RÉS 4807 (see above, p. 33). ((b)) nqtlm.
The nqtlm derivation is attested in Min nkrḥm (goddess) (cf. JaP, p. 143), Qat nhšbm of AM 60.643/1 (cf. JaMAR, II, p. 122) and Ḥaḍr nʾbnm (cf. JaPRER, l.c.). ((c)) nqtlt.
The nqtlt form is found in Qat nhrbt of RÉS 3858/7. ((d)) mnqtl.
The mnqtl form is attested in Sab, e.g. mnydʿ of RÉS 4176/4, and Qat mntyḥ of the rock inscriptions from the country of Mukérâs.
ʾdn is attested as a substantive in Hebrew and post-biblical Hebrew ʾeden

"base" (cf. M. Jastrow, A Dictionary of the Targumîm..., New York, 1950, p. 17 A), and in northwestern Semitics as ʾdn "lord, master" (cf. Ch.-F. Jean - J. Hoftijzer, Dictionnaire des inscriptions sémitiques de l'ouest, Leiden, 1965, p. 5). The exact meaning of the root remains unknown.
For ns, cf. Ar nâsa (o) "to go to and fro."

rbbns, see above, pp. 182-183. For bns, cf. the verb in Saf "to escape from danger" (cf. JaSN, p. 159 B). The name may be translated "lord of escape."

(7) The Ḥaḍr element -sy is found in five names: wrwbsy, cf. JaPRER, p. 49;
ʿbdsy in Ja 990/2;
ʿdrsy, cf. JaPRER, l.c.;
šrḥsy in CaTh 60 b and JaPRER, p. 45; and
twbsy in Ja 948/1-2.

The element -sy of šfsy (see below) as a possible apocopate form of the divine name syn was suggested by A.F.L. Beeston to J. Ryckmans (p. 498) and immediately endorsed by the latter (p. 499).

First of all, the simplistic method of those two authors is once more denounced here. According to JaPRER, pp. 45 and 49, Ḥaḍr onomastics contain the five following endings: -s, cf. qśms;
-sy, cf. wrwbsy, ʿdrsy, šrḥsy (see above);
-sym, cf. wrwbsym, nwbsym;
-syn, cf. wrwʿsyn; and
-sm, cf. mrʾsm, blḥsm.

It is typical of both A.F.L. Beeston's and J. Ryckmans' method to gratuitously select o n e element of the problem and doom all the others into oblivion. Why should -sy be the apocopate form of the divine name syn rather than of -sym?
Why could -sm not be the defective writing of -sym?

Taking the Min and especially the Qat personal pronouns as a basis for research, it becomes evident that Ḥaḍr onomastics contain some valuable information making it possible to fill several gaps in our knowledge of the Ḥaḍr pronouns of the third person. The whole material known so far may be presented in the following schema:

	Masculine	Feminine
Singular:	-s and -t	[-s (also in Mehri)] and -ś /-t.
	-sww	-sy (instead of -syw as in Qat).
Plural:	-sm	[-sn as in Qat, Min and Mehri -sen]
	-sym	-syn (as in Mehri sên and sîn).

(a) The pronouns. ((1)) The singular masculine -t.

In M. Höfner's Altsüdarabische Grammatik (Leipzig, 1943), the presentation of

the Ḥaḍr personal pronouns is incomplete and is not even given one column in the table of the personal pronouns on p. 31; the masculine pronouns are -s and -sww, as in Min; and the form -t instead of -s is listed without any remark as to its gender; and the feminine form -ś is not mentioned.

-t of bnt is missing in BeDGSA (pp. 45-46 in 37:6); this is a deliberate omission because the text RÉS 2640 is referred to thrice in BeDGSA, viz. l.1 on p. 46, l.c.; and l. 2 on p. 56 in 47:5 and p. 57 in 49:1. The omission is probably the result of the author's wish to establish a parallel between Ḥaḍr and Shauri; in a similar manner (see above, p. 177), J. Ryckmans misunderstood twbʾl because of some Semitic names.

BaYUP at least did not shovel bnt under the rug. The author does not include -t in his schema of p. 89 because, according to him, it is "probably the result of an error" (p. 91). The hypothesis of an error must be proven and the wish to find a parallel with the Shauri language is not a justification.

((2)) The singular feminine -sy.

This personal pronoun was identified by G. Ryckmans (cf. Syria, 30 [1954],p. 295, note 1) in šfsy (see below) with reference to "en Mehri le même pronom si (M. BITTNER, Studien ... Mehri, III, p. 7)." It would have been more appropriate to refer to Mehri sê and sî (cf. M. Bittner, l.c., pp. 7 and 8).

((3)) The masculine and feminine singular.

According to my schema, Ḥaḍr would have known two double features, viz. not only -s either in defective or plain writing, but also -s and -ś or -t for the feminine.

((4)) The plural.

The two forms -sym and -syn with the long vowel represented by -y-, because those pronouns are in the oblique case, are the plain writing of -sm and -sn which is not yet attested. For Mehri sên and sîn, cf. M. Bittner, l.c.,p.8.

(b) The names. ((1)) blḥsm of JaPRER, p. 45.

The root blḥ is attested, e.g. in the names yblḥ (RÉS 4646/11) and yhblḥ (RÉS 2726/5-6) and as a verb "to be tired" in Tham Hu 198 (cf. JaMAR, V, p. 133 A). The name blḥsm may be translated "their fatigue."

((2)) wrwbsy.

J. Ryckmans states that the name is "à comparer peut-être à Wrwʾl (en supposant que le verbe de base pourrait aussi se construire avec une préposition, comme dans le cas de Šrḥbʾl à côté de Šrḥʾl)" (p. 499).
The preceding reasoning is incorrect: šrḥ of šrḥʾl is a substantive (see above, p. 181; for šrḥbʾl, see below), and the name means "explanation of ʾIl." J. Ryckmans' interpretation of wrwbʾl would also include an unnecessary dissection of the name (see above, pp. 179-180). As indicated by JaPRER (p. 49), wrwb is a qtwl form; cf. Ar wariba, 3rd form "to strive to outwit someone." wrwbsy may be translated "her outwitting."

((3)) wrwbsym of JaPRER, p. 49, may be translated "their outwitting."

((4)) The root wrc of wrwcsyn of l.c. is also found

in the theophoric name wrcct in Min JsaL 346 a/2 (cf. JaMIL, p. 53); the name may be translated "their [feminine] timidity."

((5)) mrɔsm of JaPRER, p. 49, may be translated "their lord."

((6)) The root nwb of nwbsyn of l.c. is also attested, e.g. in mnwbm of Ja 629/30; for nwb, cf. JaSIMB, p. 35 A. The name may be translated "their replacement."

((7)) cbdsy.

Another example of J. Ryckmans' dishonest method is his remark on the name. Dealing with cbdsy, he writes "d'après sa copie. Beeston et le RES avaient corrigé en cbds(y)[n] le text cbdst de la copie de Philby" (p. 499, note 28: the underlining of the French words is mine). In my publication of the text (cf. The al-cUqlah Texts, Washington, 1967), the inscription Ja 990 is reproduced in t w o d i f f e r e n t p h o t o g r a p h s (viz. pl. 2 B and C) and n o t e v e n o n c e i n a t r a c i n g. J. Ryckmans' intention was to suggest the reader to believe not only that there were only two copies and that they were of equal importance and value. Of course, J. Ryckmans could hardly admit that H.St.J.B. Philby's copies of texts are mere scribblings (cf., e.g. JaMAR, I, p. 40, note 154) and that my tracings are carefully done. - The name cbdsy means "her servant."

((8)) cdrsy.

For the first element, see above, p. 145. The name may be translated "her young woman" or "her settler" depending on the gender of the name.

((9)) qśms of JaPRER, pp. 48 and 49, may be translated "his part."

((10)) šrḥsy (see above, p. 188) may be translated "her explanation."

((11)) twbsy: for the first element, see above, p.177; the name may be translated "her favor."

(8) The last two names šfnq of Sab NaNAG 18/1 and šfsy of Ḥaḍr Ja 402/1 deserve a special mention.

The š- preformative which I have suggested recognizing in šfsy (cf. Orientalia, 22 [1953], p. 161 and, e.g. JRAS, 1968, p. 12) is c e r t a i n in both šrḥb of Sab Ja 2108/2 and šśgm of Sab CIH 202/2. The same preformative is certainly possible in the two names listed above because of the names fnqm in the Qat graffiti from the country of Mukérâs and fsy of Qat TC 1228 B. Furthermore, the formation of the name šrḥb may also be applied to the well-known šrḥbɔl (e.g. Ja 489 c) as well as šrḥ (e.g. RÉS 4747) is identified with the first element, e.g. of šrḥɔl (e.g. Ja 555/1). Cf. already JaMAR, VII, p. 199.

(a) For šfnq, cf. Ar ɔafnaqa "to enjoy a life of ease and plenty;" the name may be translated "the enjoying of a pleasant life."

(b) For fsy of šfsy, cf. the commentary on TC 1228 in JaNPIO, p. 50. Two more

remarks are needed on the name. ((1)) As pointed out above (p. 188), G. Ryckmans identified -sy as the feminine singular personal pronoun. Such a pronoun does not make the noun feminine, but it does for G. Ryckmans who speaks of "deux femmes" as the authors of the text.

((2)) J. Ryckmans' despicable method is beautifully illustrated in his handling of the šfsy case on pp. 498-499, note 27. His reference to A.F.L. Beeston's paper in Orientalia, 22 [1953], pp. 416-417 is n o t followed by the summary of the author's interpretation of the name. Incidentally, in the title of A.F.L. Beeston's paper, correct "4022" to "402." His reference to G. Ryckmans' etymology (see immediately above) is followed by the mention of only h a l f of the author's opinion. His reference to JaSIMB (p. 46) and G.L. Harding's index is followed by the mention of the f u l l contents of the note.

A.F.L. Beeston suggested relating the name šfsy to "the root šfs with an afformative -y" and ultimately connected the name to "Ugaritic špš." This theory, although unmaintainable (cf. my answer in Orientalia, 23 [1954], p. 252), was picked up and endorsed by an outsider to SA research (cf. P. Nober, in Orientalia, 36 [1955], p. 178*, n° 3095).

G. Ryckmans' etymology contains two parts, but J. Ryckmans voluntarily dooms the s e c o n d part into oblivion because it did not fit into his theory.

On the basis of the etymology of fsy, the name šfsy may be translated "the causing of a noiseless wind."

(c) The Sab third personal pronouns.

The six forms of the Sab third personal pronouns -h, -hw, -hy, -hm, -hmw and -hn are also attested in Sab onomastics. For the -hy and -hn feminine forms which are rarely found, cf.

qtlhy in Ḥaḍr ḫrbhy in JaPRER, p. 45.

qtlhn in Ḥaḍr ḫrbhn of RES 3512 B/2 (for this text, cf. JaMAR, II, pp. 39 A, 42 B and 63-64);
in Ḥas lḫyhn of Ja 1044/1-2; and
in Sab nwrhn of Ga 20/7-8 (cf. JaMAR, I, pp. 56-57).

C - Conclusion.

The conclusions to be drawn from the preceding remarks may be presented as follows.

The so-called apocopate forms of divine names and appellations suggested by J. Ryckmans are not based on the SA material; they normally involve unnecessary dissections of the names. These names are easily explained without fabricating new divine names or appellations, an initiative which no author is at liberty to take, by the numerous and various derivations already attested to which J. Ryckmans n e v e r refers e v e n o n c e. The systematic study of all SA names is long and tedious, and J. Ryckmans never did it according to his implicite testimony of p. 499. Obviously enough, it is much easier for an author to let his imagination run wild than to apply himself to a long and tedious work so as to accurately know the various aspects of the

subject.

Unless and until the SA material offers facts which cannot but be understood as involving a form of a divine name or appellation different from that or those attested so far, the so-called apocopate forms suggested by J. Ryckmans are rejected for what they are, viz. gross mishandling of the SA material as it is presently known.

Unless and until every single one of a l l preceding criticisms and remarks is properly answered, I shall not discuss the matter any further with the possible exception the "remarques verbales" referred by J. Ryckmans (see above, p. 174).

Abbreviations.

A: E. Glaser collection of squeezes. - AHA: ᶜAbdulqawī H.al-Ḥumayqānī. - AP: Aden Protectorate.

BaNPE: G.M. Bauer, "Nekotorye problemye eponimate v drevney yuzhnoi Aravii," in Vestnik drevney istorii, 2 (1967), pp. 124-146. - BaYUP: G.M. Bauer, Yezik uzhnoaraviskoe pismennosti, Moscow, 1966. - BeDGSA: A.F.L. Beeston, A Descriptive Grammar of Epigraphic South Arabian, London, 1962. - BeSI: A.F.L.Beeston, Sabaean Inscriptions, Oxford, 1937. - BM: British Museum. - Bo: G.J. Botterweck.

CIH: Corpus inscriptionum semiticarum. Pars quarta: Inscriptiones himyariticas et sabaeas continens, 3 vol., Paris, 1889-1930; Plates: 3 vol.; 1889-1932. - CIS: l.c. Pars quinta: Inscriptiones saracenicas continens, Paris, 1950;Plates, 1951.

DJE: Deutsche Yemen Expedition. - Eut: J. Euting. - FaAJY: A. Fakhry, An Archaeological Journey to Yemen (March-May, 1947), Cairo, I (1952) and III (1951).

Ga: G. Garbini. - Gl: E. Glaser. - GrGST: A. Grohmann, Göttersymbole und Symboltiere auf südarabischen Denkmälern, Vienna, 1914. - GrKFG: K. Grebenz, "Die kleinen Fragmente aus Glasers Tagebuch XI (Mârib)," in WZKM, 42 (1935), pp.67-92. - GrR: P.A. Gryaznevitch, Riyyâm.

Hal: J. Halévy. - HC: Harlan Clark. - HöBCR: M. Höfner, Bearbeitung der von Carl Rathjens in Sabaeica I in Abbildungen veröffentlichen altsüdarabischen Inschriften, sowie einiger sonstiger von ihm gesammelter Inschriftensteine, Hamburg, 1966. - HöDSP: Sab texts published by M. Höfner, in WZKM, 51 (1948), pp. 38-42. - HöIGT: M. Höfner,"Die Inschriften aus Glasers Tagebuch XI (Mârib)," in WZKM, 45 (1938), pp. 7-37. - HöISH: M. Höfner, Inschriften aus Şirwāḥ, Ḥawlān (I. Teil), Vienna, 1973. - HöQWI: a Qat text published by M. Höfner in Le Muséon, 74 (1961), pp. 453-459. - HöVRA: M. Höfner, "Die vorislamische Religionen Arabiens," in Religionen der Menschheit, 10, 2, Stuttgart, 1970, pp. 233-402. - Hu: Ch. Huber.

Ḥaḍr: Ḥaḍrami.

Ja: A. Jamme. - JaAGM: A. Jamme, "Aperçu général des inscriptions copiées à Mâreb (Yémen)," in Académie Royale de Belgique, Bulletin de la Classe des Lettres et des Sciences Morales et Politiques, 5e série, 38 (1952), pp. 289-306.- JaJAM: A. Jamme, "Inscriptions des alentours de Mâreb (Yémen)," in Cahiers de Byrsa, 5 (1955), pp. 265-281. - JaL: A. Jamme, Liḥ. - JaLOS: A. Jamme, Les listes onomastiques sabéennes de(?) Şirwāḥ en ᶜArḥab, Washington, 1966. - JaMAR: A. Jamme, Miscellanées d'ancient arabe, Washington, I - VII, 1971-1974. - JaMIL: A. Jamme, Minaean Inscriptions Published as Lihyanite, Washington,1968. - JaNPIO: A. Jamme, Notes on the Published Inscribed Objects Excavated at Ḥeid bin ᶜAqīl in 1950-1951, Washington, 1965. - JaP: A. Jamme, "Le panthéon sud-arabe préislamique d'après les sources épigraphiques," in Le Muséon, 60 (1947), pp. 57-147. - JaPRER: A. Jamme, "Preliminary Report on Epigraphic Research in Northwestern Wâdî Ḥaḍramawt and at al-ᶜAbar," in BASOR, nº 172, December,1963, pp. 41-54. - JaPSAP: A. Jamme, La paléographie sud-arabe de J. Pirenne,Washington, 1957. - JaS: A. Jamme, Saf. - JaSIMB: A. Jamme, Sabaean Inscriptions from

Maḥram Bilqîs (Mârib), Baltimore, 1962. - JaSN: A. Jamme, Safaitic Notes, Washington, 1970. - JaSOL: A. Jamme, "The Sabaean Onomastic Lists from (?) Şirwâḥ in ʾArḥab (Second Half)," in RSO, 42 (1967), pp. 361-406 - JsaL: A. Jaussen - M.R. Savignac, Liḥ.

LaGD: de Landberg, Glossaire datînois, Leide, I - III, 1920-1942. - LaH: de Landberg, Ḥadramoût, Leide, 1901. - Liḥ: Liḥyanite. - LP: Saf texts published in E. Littmann, Safaitic Inscriptions, Leyden, 1943. - Lu: A.G. Lundin. - LuDSE: A.G. Lundin, "Dopolnenie k spisku sabeiskih eponimov," in Vestnik drevney istorii, 3 (1966), pp. 82-91. - LuELS: A.G. Lundin, Die Eponymenliste von Saba (Aus dem Stamme Ḥalîl), Vienna, 1965. - LuGMSE: A.G. Lundin, Gosudarstvo mukarribov Sabaʾ (Sabeiskii eponimat), Leningrad, 1968.

MaM: Mârib, Mountains. - MaN: Mârib, an-nâṣerah. - MaV: Mârib, Village. - Min: Minaean. - Mü: W.W. Müller.

N: New texts from J. Balaq Janûb. - NA: North-Arabian. - NaNAG: Sab texts published by H.Y. Nâmî, in Majallat kullîyat al-ādâb (Cairo), 9 (1947), pp. 1-13, and 16 (1954), pp. 21-43. - NESE: Neue Ephemeris für semitische Epigraphik, Wiesbaden, I (1972) and II (1974).

Ox: W.G. Oxtoby.

PiPISA: J. Pirenne, Paléographie des inscriptions sud-arabes, I, Brussels, 1956. - PSAS: Proceedings of the Seminar for Arabian Studies, London, 1 - 4, 1971-1974.

Qat: Qatabanian. - RaBY: W. Radt, "Bericht über eine Forschungsreise in die arabische Republik Jemen," in Archäologischer Anzeiger, 1971, pp. 254-293. - RÉS: Répertoire d'épigraphie sémitique, vol. V-VIII, Paris, 1928-1968. - RhGO: N. Rhodokanakis, Der Grundsatz der Öffentlichkeit in den südarabischen Urkunden, Vienna, 1915. - RhSLG: N. Rhodokanakis, Studien zur Lexikographie und Grammatik des Altsüdarabischen, I - III, Vienna, 1915-1931. - RyET: G. Ryckmans, Epigraphical Texts, Cairo, 1952.

Sa: Sab texts published in HöBCR. - SA: South-Arabian. - Sab: Sabaean. - Saf: Safaitic. - ScSIVF: Br. Schaffer, Sabäische Inschriften aus verschiedenen Fundorten, Vienna, I (1972) and II (1975). - Sharaf: Sab texts published in A.H. Sharafaddin, Yemen "Arabia Felix," Taiz, 1961. - SharafT fig. and SharafT: photographs of Sab texts and Sab inscriptions published in A.H. Sharafaddin, Târîḫ al-Yaman at-taqâfî, Cairo, 1967, respectively, II and III.

TaAM: Min texts published in M. Tawfiq, Les monuments de Maʿîn (Yemen), Cairo, 1951. - TC: Timnaʿ Cemetery. - TsKF: H. Tschinkowitz, Kleine Fragmente (I. Teil), Vienna, 1969. - TTI: Timnaʿ, Temple I.

VaBe: G.W. Van Beek.

Wi: F.V. Winnett. - WiUIK: H. von Wissmann, Über den Inschriftkomplex einer Felswand bei einem ʿAttar-Tempel im Umkreis von Marîb, Vienna, 1975. - WiZAG: H. von Wissmann, Zur Archäologie und antiken Geographie von Südarabien, Istanbul, 1968. - WiZGL: H. von Wissmann, Zur Geschichte und Landeskunde von Alt-Südarabien, Vienna, 1964.

YARNA: The Yemen Arab Republic and Neighbouring Areas 1:250,000, London, 1974, 8 sheets. - YM: Yemen Museum.

Concordance and list of the texts studied.

A 434 b: Fakhry (7).
A 671: Ja 2871, right part.
A 672: Ja 2872.
A 687: Gl 1679+1773 a.
A 768/3, p. 43.
A 775, p. 76.
A 776, p. 75.
AHA 1: Ja 2850.
AP 104, p. 167.
Bellerby-Habban 2 m, p. 114.
BM 103063/7,pp.79 fol.
CIH 29, p. 8.
CIH 36: Gl 911, p. 85.
CIH 67/8, p. 121.
CIH 73/5-9, pp. 130 fol.
CIH 97: Sa 8, p. 123.
CIH 103, p. 120.
CIH 104, pp. 120 fol.
CIH 105, pp. 121 fol.
CIH 140, pp. 29, 172 fol.
CIH 189: DJE 9, p. 183.
CIH 202/2, p. 189.
CIH 338/5, 6, p. 41.
CIH 343: Ist 7484, pp. 135 fol.
CIH 366 a: Fakhry (1) + (7), pp. 62 fol., 70 fol.
CIH 366 b: Fakhry (2), pp. 67,70 fol.
CIH 366 c: Fakhry (3) + (11) + . + (8) + (6) + 18 + (12) + ., pp. 67 fol., 70 fol.
CIH 366 d: Fakhry 23 + . + 26 + . + Gl 1677 + . + Geukens A + . + Gl 1646 + . + Fakhry 20 + ., pp. 69 fol. 70 fol.
CIH 366 bis a: . + Fakhry 17 + 36 + . + Geukens C + . + Geukens B + . + Fakhry 19 + ., pp. 68 fol. , 71 fol.
CIH 366 bis b: Gl 1647 + .,pp.70 fol.
CIH 367, cf. Lu 16.
CIH 376, pp. 82 fol.
CIH 384, cf. CIH 384 bis.
CIH 384 bis: . + CIH 384 + . + RÉS 2653 + 2657 + ., pp. 14 fol.
CIH 389/2, p. 186.
CIH 437: Fakhry (49), pp. 15 fol.
CIH 439/2, pp. 73 fol.
CIH 457/4, p. 164.
CIH 540 (cf. MaM 5 and 7), p. 17.
CIH 568/1, pp. 184 fol.
CIH 631: RÉS 2722.
CIH 658/1-3, pp. 112 fol.
CIH 663: Sa 9, p. 123.
CIH 679: Ist 7488, p. 121.
CIH 869: RÉS 2653.
CIH 967: Ja 2848 ax.
CIH 968 A-C: RÉS 3099 A-C.
Diaz 1/1-4, p. 96.
DJE 9: CIH 189.
DJE 13: Lu 23.
DJE 17, pp. 27, 40.
Drewes 36/2, p. 81.
Fakhry (1): Fresnel 9: Hal 50: Gl 901, cf. CIH 366 a.
Fakhry (2): Gl 902, cf. CIH 366 b.
Fakhry (3): Fresnel 10: Gl 903, cf. CIH 366 c.
Fakhry (6): Fresnel 7: Hal 58: Gl 908, cf. CIH 366 c.
Fakhry (7): Hal 54: A 434 b, cf.CIH 366 a.
Fakhry 7: RÉS 3943, right half.
Fakhry (8): Gl 905, cf. CIH 366 c.
Fakhry (11), cf. CIH 366 c.
Fakhry (12): Fresnel 5: Hal 59: Gl 923: 898: 906, cf. CIH 366 c.
Fakhry 17: Fresnel 4: Gl 907, cf.CIH 366 bis a.
Fakhry 18, cf. CIH 366 c.
Fakhry 19, cf. CIH 366 bis a.
Fakhry 20, cf. CIH 366 d.
Fakhry 22, p. 79.
Fakhry 23: Hal 56, cf. CIH 366 d.
Fakhry 26, cf. CIH 366 d.

Fakhry 36: Hal 60: Gl 909, cf. CIH 366 bis a.
Fakhry (43): RÉS 2651 bis.
Fakhry (44): RÉS 2651.
Fakhry (45): RÉS 2655.
Fakhry (46): RÉS 2650.
Fakhry (47): RÉS 2653.
Fakhry (48): RÉS 4416/2.
Fakhry (49): CIH 437.
Fakhry 61: MaV 18, pp. 2 fol.
Fakhry 74: MaN 7 + 11;l.3-6:SharafT 36,pp. 4 fol.
Fakhry 75: MaN 21, p. 6.
Fakhry 80-85 (cf. MaN 15-18), pp. 5 fol.
Fakhry 87, pp. 182 fol.
Fakhry 112-115 (cf. MaN 6, 9, 10,12), pp. 7 fol.
Fakhry 118: MaN 8, p. 9.
Fakhry 128: Ja 2869.
Fakhry 130: RÉS 4982.
Fresnel 4: Fakhry 17.
Fresnel 5: Fakhry (12).
Fresnel 7: Fakhry (6).
Fresnel 9: Fakhry (1).
Fresnel 10: Fakhry (3).
Fresnel 12: RÉS 2650 bis.
Fresnel 13: RÉS 2650.
Ga 3/4-5, pp. 139 fol.
Ga 21, p. 144.
Ga 66: YM 547, p. 143.
Ga 67, pp. 12, 143 fol.
Ga 69, pp. 144 fol.
Ga 70, p. 146.
Ga 71, p. 147.
Ga 72, p. 147.
Ga 73, pp. 147 fol.
Ga 75, p. 149.
Ga 76, p. 149.
Ga 80, p. 149.
Ga 81, p. 149.
Ga 82, p. 149.
Ga 83, p. 149.
Ga 84, p. 149.
Ga 85: YM 1045, pp. 150 fol.
Geukens A, cf. CIH 366 d.
Geukens B, cf. CIH 366 d.
Geukens C, cf. CIH 366 d.
Geukens 8, p. 9.
Gl 513: RÉS 2651.
Gl 514: RÉS 2651 bis.
Gl 528: RÉS 2657.
Gl 533: RÉS 4420.
Gl 719: RÉS 4807.
Gl 720: RÉS 4808.
Gl 721: RÉS 4809.
Gl 722: RÉS 4810 B.
Gl 723: RÉS 4810 A.
Gl 726: RÉS 4810 C.
Gl 898: 923.
Gl 901: Fakhry (1).
Gl 902: Fakhry (2).
Gl 903: Fakhry (3).
Gl 905: Fakhry (8).
Gl 906: 923.
Gl 907: Fakhry 17.
Gl 908: Fakhry (6).
Gl 909: Fakhry 36.
Gl 910: 1676.
Gl 911: CIH 36.
Gl 912, pp. 63 fol., 77 fol.
Gl 913: Ja 2856.
Gl 915, p. 65.
Gl 923: Fakhry (12).
Gl 929: RÉS 4517.
Gl 1093: YM 369, p. 90.
Gl 1226/3, p. 100.
Gl 1376, p. 34.
Gl 1450, p. 14.
Gl 1530, p. 64.
Gl 1533: Ja 2855.
Gl 1567, p. 75.
Gl 1572, first part of l.1: RÉS 3649 bis B.
Gl 1573/2, p. 134.
Gl 1636, p. 65.
Gl 1642, pp. 80 fol.
Gl 1646, cf. CIH 366 d.
Gl 1647, cf. CIH 366 bis b.
Gl 1654: Ja 2870.
Gl 1676: RÉS 2722.
Gl 1677, cf. CIH 366 d.
Gl 1678: Ja 2848 u.
Gl 1678 aa: Ja 2848 v.
Gl 1679: A 687/1-3: Ja 2848 y/1-3.
Gl 1681 a: Ja 2848 n/1-4.
Gl 1681 b: Ja 2848 n/5.
Gl 1682: Ja 2848 z.
Gl 1686: Ja 2848 x/3.
Gl 1686 aa: Ja 2848 x/2.
Gl 1687: Ja 2848 y/11-14.
Gl 1688: Ja 2848 af.

Gl 1689 a: Ja 2848 w.
Gl 1690: Ja 2848 aj/3-4.
Gl 1691, cf. Ja 2848 ad.
Gl 1692, cf. Ja 2848 ak.
Gl 1692 aa: Ja 2848 aq.
Gl 1699: Ja 2848 e.
Gl 1702: Ja 2848 b.
Gl 1708: Ja 2849 b.
Gl 1721/3, p. 65.
Gl 1752: Ja 2848 ax.
Gl 1754: Ja 2848 as/1-3.
Gl 1754 aa/1: Ja 2848 as/4.
Gl 1754 aa/2: Ja 2848 at.
Gl 1755, cf. Ja 2848 ak.
Gl 1756: Ja 2848 aL.
Gl 1757 a, cf. Ja 2848 ad/3-4.
Gl 1757 b, cf. Ja 2848 aj/1.
Gl 1759 a: Ja 2848 ar/1.
Gl 1759 b: Ja 2848 ar/2-3.
Gl 1760: Ja 2848 a.
Gl 1761: Ja 2848 f.
Gl 1766: Ja 2848 an.
Gl 1766 aa: Ja 2848 am.
Gl 1767: Ja 2848 ar/4.
Gl 1773: A 687/4-6: Ja 2848 y/4-6.
Gl 1773 b: Ja 2848 y/7-10.
Gl 1774 b/1, cf. Ja 2848 ac.
Gl 1774 b/2, cf. Ja 2848 ad/2.
Gl 1774 aa: Ja 2848 aa.
Gl 1774 bb, cf. Ja 2848 ac.
Gl 1774 cc, cf. Ja 2848 ab.
Gl 1775, cf. Ja 2848 aj/1-2.
Gl 1778, cf. Ja 2848 ab.
Gl 1778 aa, cf. Ja 2848 ad/1.
Gl 1779: Ja 2848 ar/5-8.
Gl 1779 aa, p. 36.
Gl 1780: Ja 2848 ah.
Graf 6, pp. 141 fol.
Graf 9, p. 102.
Graf 11, p. 107.
GrR 42: Gl 1364.
Hal 45: RÉS 2722.
Hal 50: Fakhry (1).
Hal 54: Fakhry (7).
Hal 56: Fakhry 23.
Hal 58: Fakhry (6).
Hal 59: Fakhry (12).
Hal 60: Fakhry 36.
Hal 61: RÉS 2729.
Hal 676: RÉS 2653.
Hal 678: RÉS 2650.

HöDSP 2, pp. 10 fol.
Iryani 9: NaNAG 15.
Iryani 10, p. 25.
Iryani 12/5, p. 144.
Iryani 13/8, pp. 98 fol., 171.
Iryani 15/1, p. 26.
Iryani 16/2, pp. 98 fol.
Iryani 34, pp. 175, 183 fol.,185 fol.
Ist 7484: CIH 343.
Ist 7488: CIH 679.
Ist 7611: RÉS 3568.
Ist 7630, pp. 92 fol.
Ja 402/1, pp. 189 fol.
Ja 525/3, pp. 183 fol.
Ja 538: RÉS 4635.
Ja 539, p. 31.
Ja 544, p. 155.
Ja 547, p. 155.
Ja 567/5-13, p. 29.
Ja 594, p. 167.
Ja 608: Sharaf 37: SharafT fig 47: SharafT 22, p. 24.
Ja 629/33, pp. 171 fol.
Ja 665/23, pp. 171 fol.
Ja 669, p. 165.
Ja 673/1, p. 17.
Ja 736/5, p. 8.
Ja 738, p. 168.
Ja 890 p, pp. 184 fol.
Ja 948/1-2, pp. 187, 189.
Ja 990/2, pp. 187, 189.
Ja 2357, p. 100.
Ja 2828: MaN 32, p. 9.
Ja 2829, pp. 9 fol.
Ja 2830, p. 10.
Ja 2831, p. 10.
Ja 2832, p. 11.
Ja 2833, p. 11.
Ja 2834, pp. 11 fol.
Ja 2835, p. 12.
Ja 2836, pp. 12 fol.
Ja 2837, p. 13.
Ja 2838, p. 18.
Ja 2839: "Müller": "Scheyrer-Sanzin-Müller": "Schreyer 1": "Schreyer-Sanzin", pp.19 fol.
Ja 2840, p. 30.
Ja 2841, p. 30.
Ja 2842 a-f, pp. 31 fol.
Ja 2843 a-b, p. 32.
Ja 2844, p. 32.

Ja 2845, p. 32.
Ja 2846 a-b, pp. 32 fol.
Ja 2847, p. 33.
Ja 2848 a: Gl 1760, p. 38.
Ja 2848 b: Gl 1702, p. 38.
Ja 2848 c: N 1, pp. 38 fol.
Ja 2848 d: N 2, p. 39.
Ja 2848 e: Gl 1699, p. 39.
Ja 2848 f: Gl 1761, p. 39.
Ja 2848 g: N 6, p. 39.
Ja 2848 h: N 5, p. 40.
Ja 2848 i: N 3, p. 40.
Ja 2848 j: N 4, p. 40.
Ja 2848 k: N 7, p. 40.
Ja 2848 L: N 8, pp. 40 fol.
Ja 2848 m: N 13, p. 41.
Ja 2848 n: Gl 1681 a + b, pp. 41 fol.
Ja 2848 o: N 12, p. 42.
Ja 2848 p: N 9, p. 42.
Ja 2848 q: N 10, p. 42.
Ja 2848 r: N 11, p. 42.
Ja 2848 s: N 14, pp. 42 fol.
Ja 2848 t: N 15, p. 43.
Ja 2848 u: Gl 1678, p. 43.
Ja 2848 v: Gl 1678 aa, p. 43.
Ja 2848 w: Gl 1689 a, pp. 43 fol.
Ja 2848 x: N 16 + Gl 1686 aa + 1686, p. 44.
Ja 2848 y: Gl 1679 + 1773 a + b + 1687; l.1-6: A 687, pp. 44 fol.
Ja 2848 z: Gl 1682, pp. 48 fol.
Ja 2848 aa: Gl 1774 aa, p. 49.
Ja 2848 ab: Gl 1774 cc + 1778, p.49.
Ja 2848 ac: Gl 1774 bb + b/1, p.49.
Ja 2848 ad: Gl 1691 + 1778 aa + 1774 b/2 + 1757 a, pp.49 fol.
Ja 2848 ae: N 17, p. 50.
Ja 2848 af: Gl 1688, pp. 50 fol.
Ja 2848 ag: N 18, p. 51.
Ja 2848 ah: Gl 1780, p. 51.
Ja 2848 ai: N 19, p. 51.
Ja 2848 aj: Gl 1775 + 1757 b + 1690, pp. 51 fol.
Ja 2848 ak: Gl 1755 + 1692, pp. 52 fol.
Ja 2848 aL: Gl 1756, p. 53.
Ja 2848 am: Gl 1766 aa, p. 53.
Ja 2848 an: Gl 1766, pp. 53 fol.
Ja 2848 ao: N 21, p. 54.
Ja 2848 ap: N 20, p. 54.
Ja 2848 aq: Gl 1692 aa, p. 54.
Ja 2848 ar: Gl 1759 a + b + 1767 + 1779, pp. 54 fol.
Ja 2848 as: Gl 1754 + 1754 aa/1, pp. 55 fol.
Ja 2848 at: Gl 1754 aa/2, p. 56.
Ja 2848 au: N 22, p. 56.
Ja 2848 av: N 23, pp. 56 fol.
Ja 2848 aw: N 24, p. 57.
Ja 2848 ax: Gl 1752: CIH 967, p. 57.
Ja 2849 a: N 25, p. 57.
Ja 2849 b: Gl 1708, p. 58.
Ja 2850: AHA 1: p. 60.
Ja 2851, pp. 78 fol.
Ja 2852, pp. 79 fol.
Ja 2853, p. 80.
Ja 2854, p. 80.
Ja 2855: Gl 1533, pp. 87 fol.
Ja 2856: Gl 913, pp. 94 fol.
Ja 2857, p. 101.
Ja 2858, pp. 101 fol.
Ja 2859, p. 103.
Ja 2860 a-az, pp. 103 fol.
Ja 2861: J. Macsâl 1, pp. 111 fol.
Ja 2862: J. Macsâl 2, p. 113.
Ja 2863: J. Macsâl 3, pp. 113 fol.
Ja 2864: J. Macsâl 11, pp. 114 fol.
Ja 2865 a-c: J. Macsâl 12, pp.115 fol.
Ja 2866: J. Macsâl 13, p. 116.
Ja 2867: J. Macsâl 9, pp. 116 fol.
Ja 2868, p. 123.
Ja 2869: RÉS 4979: Fakhry 128: Sa 2, pp. 123 fol.
Ja 2870: Gl 1654: RÉS 4081, n° 107, p. 66.
Ja 2871; right part: A 671, pp.99 fol.
Ja 2872: A 672, pp. 100 fol.
Ja 2873: YM 282, p. 132.
J. Macsâl 1: Ja 2861.
J. Macsâl 2: Ja 2862.
J. Macsâl 3: Ja 2863.
J. Macsâl 4, p. 110.
J. Macsâl 5, pp. 110 fol., 173.
J. Macsâl 6, pp. 110, 173.
J. Macsâl 7, p. 110.
J. Macsâl 8, p. 110.
J. Macsâl 9: Ja 2867.
J. Macsâl 10, p. 110.
J. Macsâl 11: Ja 2864.
J. Macsâl 12: Ja 2865.
J. Macsâl 13: Ja 2866.

LP 921, p. 32.
Lu 3: Sharaf 1: SharafT fig 144: YM 333, p. 124.
Lu 15/1-2, p. 118.
Lu 16 + CIH 367, pp. 75 fol., 153.
Lu 23: DJE 13:YM 346, p. 97.
MaM 5, cf. CIH 540.
MaM 7, cf. CIH 540.
MaN 6: Fakhry 112.
MaN 7,cf. Fakhry 74.
MaN 8: Fakhry 118.
MaN 9, cf. Fakhry 113.
MaN 10, cf. Fakhry 114.
MaN 11, cf. Fakhry 74.
MaN 12, cf. Fakhry 114.
MaN 15, cf. Fakhry 80.
MaN 16: Fakhry 84.
MaN 17, cf. Fakhry 83.
MaN 18, cf. Fakhry 81.
MaN 21: Fakhry 75.
MaN 32: Ja 2828.
MaV 18: Fakhry 61.
MaV 64: RÉS 3943, right half.
Md 1, pp. 22, 148, 163, 186.
"Müller": Ja 2839.
N 1: Ja 2848 c.
N 2: Ja 2848 d.
N 3: Ja 2848 i.
N 4: Ja 2848 j.
N 5: Ja 2848 h.
N 6: Ja 2848 g.
N 7: Ja 2848 k.
N 8: Ja 2848 L.
N 9: Ja 2848 p.
N 10: Ja 2848 q.
N 11: Ja 2848 r.
N 12: Ja 2848 o.
N 13: Ja 2848 m.
N 14: Ja 2848 s.
N 15: Ja 2848 t.
N 16: Ja 2848 x/1.
N 17: Ja 2848 ae.
N 18: Ja 2848 ag.
N 19: Ja 2848 ai.
N 20: Ja 2848 ap.
N 21: Ja 2848 ao.
N 22: Ja 2848 au.
N 23: Ja 2848 av.
N 24: Ja 2848 aw.
N 25: Ja 2849 a.
NaNAG 15: Iryani 9, p. 28
NaNAG 18/1, p. 189.
NaNN 22/4-5, p. 186.
RaBY 1, p. 154.
RaBY 2, pp. 154 fol.
RÉS 2650: Fresnel 13: Hal 678: Fakhry (46), p. 16.
RÉS 2650 bis: Fresnel 12, p. 16.
RÉS 2651: Gl 513: Fakhry (44),pp.13 fol.
RÉS 2651 bis: Gl 514: Fakhry (43),p.14.
RÉS 2653: Hal 676: CIH 869: Fakhry (47), cf. CIH 384 bis.
RÉS 2655: Fakhry (45), p. 16.
RÉS 2657: Gl 528, cf. CIH 384 bis.
RÉS 2693/2-3, pp. 125 fol.
RÉS 2722: Hal 45: Gl 910: 1676: CIH 631, pp. 76 fol.
RÉS 2729: Hal 61, p. 79.
RÉS 3099 A: CIH 968 A: Gl 609, p. 18.
RÉS 3099 B: CIH 968 B: Gl 607, pp.18 fol.
RÉS 3099 C: CIH 968 C: Gl 608, p. 19.
RÉS 3540, p. 75.
RÉS 3568: Ist 7611, p. 79.
RÉS 3649 bis B: Gl 1572/1. first part.
RÉS 3913:SharafT 12:SharafT fig.152,p.3.
RÉS 3943, right half: Fakhry 7: MaV 64, p. 3.
RÉS 3945, p. 61.
RÉS 3946, p. 61.
RÉS 3948, p. 75.
RÉS 3950, p. 59.
RÉS 3954, p. 14.
RÉS 3958/7, p. 145.
RÉS 3959, p. 14.
RÉS 4081, n° 107: Ja 2870.
RÉS 4176/6-7, pp. 157 fol.
RÉS 4188, p. 168.
RÉS 4411, pp. 17 fol.
RÉS 4416; 1.2: Fakhry (48), p. 15.
RÉS 4420: Gl 533, pp. 16 fol.
RÉS 4517: Gl 929, p. 30.
RÉS 4598 A, p. 105.
RÉS 4635: Ja 538, p. 151.
RÉS 4712: YM 309, p. 146.
RÉS 4765, pp. 128 fol.
RÉS 4782, p. 13.
RÉS 4807: Gl 719, p. 33.
RÉS 4808: Gl 720; cf. RÉS 4811.
RÉS 4809, p. 35.
RÉS 4810 A-C: Gl 723 + 722 + 726,pp. 34 fol.

RÉS 4811: Gl 724; 4811-4808, pp. 33 fol.
RÉS 4812: Gl 725, p. 33.
RÉS 4813, pp. 34 fol.
RÉS 4979: Ja 2869.
RÉS 4982: Fakhry 130: Sa 4, p. 123.
RÉS 5073, p. 180.
Sa 2: Ja 2869.
Sa 4: RÉS 4982.
Sa 8: CIH 97.
Sa 9: CIH 663.
Sanā 1/1, p. 107.
"Scheyrer-Sanzin-Müller": Ja 2829.
"Schreyer 1": Ja 2829.
"Schreyer-Sanzin": Ja 2829.
Sharaf 1 : Lu 3.
Sharaf 37: Ja 608.
SharafT fig 47: Ja 608.
SharafT fig 144: Lu 3.
SharafT 12: RÉS 3913.
SharafT 22: Ja 608.
SharafT 36: Fakhry 74/3-6.
TC 1873, p. 180.
YM 282: Ja 2873.
YM 309: RÉS 4712.
YM 333: Lu 3.
YM 346: Lu 23.
YM 369: Gl 1093.
YM 547: Ga 66.
YM 1045: Ga 85.
YM 1064, pp. 156 fol.

Nominal forms.

A - General list.

A: qtl: 58 cases; e.g. ɔb, ɔwm.
D 1: ɔqtl: 13 cases; e.g. ɔḫlk, ɔḫmd.
D 7: mqtl: 12 cases; e.g. mbdr, mbl.
D 8: šqtl: 4 cases; e.g. šfsy, šfnq.
D 9: tqtl: tɔzl, tɔlb.
E 5: qtwl: nswr, ṣrwḫ.
E 6: qtyl: 4 cases; e.g. blyl, kdyr.
F 3: qtlɔ: sbṣɔ.
F 3 a: qtlh: mrᶜh.
F 3 b: qtlw: krmw, nɔmw.
F 3 c: qtly: 5 cases; e.g. ɔbhy, ḫfry.
F 3 d: qtll (redupl.): kᶜdd.
F 3 e: qtlm: 59 cases; e.g. ɔmnm, bḫrm.
F 3 f: qtln: 45 cases; e.g. ɔtmn, bᶜdn.
F 3 h: qtlt: 9 cases; e.g. dɔyt, ḫywt.
G 1 e: ɔqtln: ɔbšrn.
G 3: bmqtl: bmyṯᶜ.
G 4 b: bqtlm: bfzm.
G 28 c: mqtlyt: mlqyṭt.
G 29 i: mqtlm: 10 cases; e.g. mbrdm, mḥqmm.
G 29 j: mqtln: 5 cases; e.g. mbryn, mḏnḫn.
G 29 o: mqtlt: mšwᶜt.
G 29 q: mqtln: mḫgtn, mġbtn.
G 35 a: nqtlqtl: nɔdnns.
G 37: smhqtl: smhkrb, smhᶜly.
G 43 b: qytlm: byśmm.
G 46 a: qtwlm: ḫrwrm.
G 46 c: qtwlsy: wrwbsy.
G 46 d: qtwlsym: wrwbsym.
G 46 h: qtwlsyn: wrwᶜsyn.
G 47 a: qtylm: klybm, mṣyḫm, ᶜmyrm.
G 47 e: qtylt: lsymt.
G 47 f: qtyly: lwyḫy.
G 47 g: qtylw: lḫyww.
G 49 a: qtlhy: ḫrbhy.
G 49 c: qtlhmw: 4 cases; e.g. brhmw, ṣbḫhmw.
G 49 d: qtlhn: ḫrbhn, lḫyhn, nwrhn.
G 51 d: qtlym: ᶜdwym.
G 51 f: qtlyn: mšṭyn.
G 52 a: qtllm (redupl.): šḫrrm.
G 53 b: qtlmn: ḫḍrmn.
G 54: qtlnhn: ḍrwnhn.
G 54 d: qtlnm: bᶜdnm, śɔdnm.
G 54 e: qtlnn: lɔnn, rḫmnn.
G 55: qtls: qśms.
G 55 a: qtlsy: 5 cases; e.g. ᶜbdsy, ᶜdrsy.
G 55 b: qtlsm: blḫsm, mrɔsm.
G 55 c: qtlsym: nwbsym.
G 56 c: qtltm: ḫrbtm, mḫltm.
G 56 d: qtltn: 7 cases; e.g. ḫgtn, mzḫtn.
G 59: qtlqtl: 43 cases; e.g. ɔsdɔmn,

ɔsdydc.
G 59 b: qtlqtln: hnẓln.
G 59 c: qtlqtlt: dhlnctt.
G 59 d: qtlqtly: ḫywnly.
G 59 g: qtlqtlthw: rfɔntḫw.
G 60: qtltl: ḫlmlm.
G 61: qtltl: ɔbɔbd.
G 73: tqtlqtl: tḫyly.
H 7: hqtl: hcll, hcn, hwbs.
H 7 i: hqtlqtl: hrwḫmlk.
H 9: yhqtl: 7 cases;e.g.yhbḫ, yhḫmd.
H 12: yqtl: 20 cases;e.g. ygr, yhm.
H 12 bis: yqtɔl: ɔymɔn.
H 14: yqttl (8th form): yrtḫ.
H 27: nqtl: nḏfr.
I 1 a: qtlɔb: ydcɔb.
I 1 b: qtlɔl: 11 cases;e.g. dhrɔl, drḫɔl.
I 1 h bis: qtlwdm: ḫẓywdm, ydwdm/ cydwdm.
I 1 q: qtlcm: hwfcm.
I 1 r: qtlct: lḫyct.
I 1 u: qtlcttr: scdcttr.
I 1 x: qtlctt: 5 cases; e.g. hwfctt, ḫmctt.
I 1 ab: qtlšmsm: scdšmsm, rbsmsm.
I 1 ad: qtlɔwm: whbɔwm.
I 2 a: ɔbqtl: 7 cases; e.g. ɔbɔmn, ɔbɔmr.
I 2 b: ɔlqtl: 17 cases; e.g. ɔlɔws, ɔlɔmr.
I 2 e: cmqtl: 16 cases; e.g. cmɔmn, cmɔmr.
I 2 j: ɔlmqtl: ɔlmqh.
I 3: div. + div.: ɔbcm.
I 4 d: ɔlyqtl: ɔlywc.
I 4 q: cmyqtl: cmywc.
I 7: hqtlɔl: hytcɔl.
I 9: yqtlɔl: 6 cases; e.g. ybḫrɔl, ycdrɔl.
I 25 d:qtylcttr: lḫywcttr.
I 32: qttɔl (redupl.): ɔwwsɔl.
I 34: ytqtlɔl: ytḫmɔl.
I 40: b + div. name: bcttr.
I 41: šqtlɔl: šrḫbɔl.

B - Frequency of the forms.

1 case: D 9; F 3, 3 a, 3 d; G 1 e, 3, 4 b, 28 c, 29 o, 35 a, 43 b, 46 a, 46 c, 46 d, 46 h, 47 e, 47 f, 47 g, 49 a, 50 b, 51 d, 51 f, 52 a, 53 b, 54, 55, 55 c, 59 b, 59 c, 59 d, 59 g, 60; H 7 i, 12 bis, 14, 27; I 1 a, 1 q, 1 r, 1 u, 1 ad, 2 j, 3, 4 d, 4 q, 7, 25 d, 32, 34, 40, 41.
2 cases: E 5; F 3 b; G 29 q, 37, 54 d, 54 e, 55 b, 56 c, 73; I 1 h bis, ab.
3 cases: G 47 a, 49 d; H 7.
4 cases: D 8; E 6; G 49 c.
5 cases: F 3 c; G 29 j, 55 a; I 1 x.
6 cases: I 2 a, 9.
7 cases: G 56 d; H 9.
9 cases: F 3 h.
10 cases: G 29 i.
11 cases: I 1 b.
12 cases: D 7.
13 cases: D 1.
16 cases: I 2 e.
17 cases: I 2 b.
20 cases: H 12.
43 cases: G 59.
45 cases: F 3 f.
58 cases: A.
59 cases: F 3 e.

C - Divine names and appellations.

ɔb: I 1 a, 2 a, 3.
ɔwm: I 1 ad.
ɔl: I 1 b, 2 b, 4 d, 7, 9, 32, 34.
ɔlm: I 2 j.
wdm: I 1 h bis.
cm: I 1 q, 2 e, 3, 4 q.
ct: I 1 r.
ctt: I 1 x.
cttr: I 1 u, 25 d, 40.
šmsm: I 1 ab.

Contents of the plates.

A - List of the plates.

Pl. 1: Ja 2828, 2829, 2830, 2831, 2832, 2833, 2834, 2835, 2836, 2837; RÉS 2651, 4782.
Pl. 2: CIH 384 bis; Ja 2838, 2840, 2841; RÉS 2650, 2655, 3099 B, C, 4411, 4416, 4420.
Pl. 3: Ja 2842, 2843, 2844, 2845, 2846, 2847; RÉS 4807, 4809, 4813.
Pl. 4: RÉS 4810, 4811 + 4808, 4812.
Pl. 5: Ja 2848 a-n.
Pl. 6: Ja 2848 g, i, L, n-u.
Pl. 7: Ja 2848 r-z.
Pl. 8: Ja 2848 t, w-z.
Pl. 9: Ja 2848 w, y, z, aa-ae.
Pl. 10: Ja 2848 z-ad, af, ah, aj, ak.
Pl. 11: Ja 2848 ab, ad, aj-aL, aq.
Pl. 12: Ja 2848 ad, af-ak, am-ap, as.
Pl. 13: Ja 2848 ak, aq-au.
Pl. 14: Fakhry 22; Gl 912; Ja 2848 av-ax, 2849, 2853, 2854, 2857, 2858, 2859.
Pl. 15: al-Masâjid.
Pl. 16: Ja 2860, right section.
Pl. 17: Ja 2860, left section.
Pl. 18: CIH 103, 104, 105; Ja 2864, 2865, 2866, 2868.
Pl. 19: Ja 2869, 2870, 2871, 2872; RaBY 1, 2.
Pl. 20: Ja 2839, 2852.
Pl. 21: Ja 2851, 2861, 2862, 2863, 2867.

B - List of the texts reproduced in the plates.

CIH 103, pl. 18.
CIH 104, pl. 18.
CIH 105, pl. 18.
CIH 384 bis, pl. 2.
Fakhry 22, pl. 14.
Gl 912, pl. 14.
Ja 2828, pl. 1.
Ja 2829, pl. 1.
Ja 2830, pl. 1.
Ja 2831, pl. 1.
Ja 2832, pl. 1.
Ja 2833, pl. 1.
Ja 2834, pl. 1.
Ja 2835, pl. 1.
Ja 2836, pl. 1.
Ja 2837, pl. 1.
Ja 2838, pl. 2.
Ja 2839, pl. 20.
Ja 2840, pl. 2.
Ja 2841, pl. 2.
Ja 2842, pl. 3.
Ja 2843, pl. 3.
Ja 2844, pl. 3.
Ja 2845, pl. 3.
Ja 2846, pl. 3.
Ja 2847, pl. 3.
Ja 2848, pl. 5-14.
Ja 2849, pl. 14.
Ja 2851, pl. 21.
Ja 2852, pl. 20.
Ja 2853, pl. 14.
Ja 2854, pl. 14.
Ja 2857, pl. 14.
Ja 2858, pl. 14.
Ja 2859, pl. 14.
Ja 2860, pl. 16-17.
Ja 2861, pl. 21.
Ja 2862, pl. 21.
Ja 2863, pl. 21.
Ja 2864, pl. 18.
Ja 2865, pl. 18.
Ja 2866, pl. 18.
Ja 2867, pl. 21.
Ja 2868, pl. 18.
Ja 2869, pl. 19.
Ja 2870, pl. 19.
Ja 2871, pl. 19.
Ja 2872, pl. 19.
RaBY 1, pl. 19.
RaBY 2, pl. 19.
RÉS 2650, pl. 2.
RÉS 2651, pl. 1.
RÉS 2655, pl. 2.
RÉS 3099 B, pl. 2.

RÉS 3099 C, pl. 2.
RÉS 4411, pl. 2.
RÉS 4416, pl. 2.
RÉS 4420, pl. 2.
RÉS 4782, pl. 1.
RÉS 4807, pl. 3.
RÉS 4809, pl. 3.
RÉS 4810, pl. 4.
RÉS 4811 + 4808, pl. 4.
RÉS 4812, pl. 4.
RÉS 4813, pl. 3.

Note on the plates: all figures not introduced by a symbol belong to the Ja series.

W o r d l i s t .

ʾ

ʾb (form A; pers.n.) Ja 2863/1-2. (pers.s.) pl.: "h in "hw: Ja 2855/5; constr. dual: "y in "hmw: CIH 29/2.

ʾbʾbd (form G 61; pr.n.) Drewes 36/2.

ʾbʾmn (form I 2 a;pers.n.) Ja 2848 ac/2.

ʾbʾmr (form I 2 a; pers.n.) Ja 2848 i/1, q, ab, af/1, 2, ap/2.

ʾbʾns (form I 2 a; pers.n.) Graf 6/1.

ʾbhy (form F 3 c; pr.n.) b": YM 1064/6.

ʾbydʿ (form I 2 a;pers.n.) Ja 2848 i/1.

ʾbkrb (form I 2 a; pers.n.) Ja (2839/7, 8); 2848 ak, ar/1, 2855/1, 6, 9-10.

ʾbʿly (form I 2 a; pers.n.): CIH 376 /5, 8 , 10.

ʾbl (s.) Ja 2856/2.

ʾbʿm (form I 3;pers.n.) Ja 2863/4.

ʾbsʾ (form F 3;pers.n.) Ja 2845.

ʾbšrn (form G 1 e;pr.n.) d":Ga 69/3.

ʾg[(pr.n.): Ja 2868/1.

ʾd (adj.) b": Ja 2855/7.

ʾdm (pers.n.) Ja 2871/2; in "hw: Ja [2839/21]; 2851/4; pl.: ʾdymt in "hmw: (Diaz 1/2-3); Ja 2856 /2.

ʾd (s.) CIH 366 [c],(d);Ja 2848 an/4.

ʾdn (pers.s.) "hw: Ja 2867/8; pl.: ʾ": Ja 2867/8. (s.) Iryani 13/8; pl.: ʾ": Ja 2851/5.

ʾhnn (indef.pron.) CIH 376/14-15; Ja 2855/10.

ʾw (conj.) f": Ga 66/3.

ʾwwsʾl (form I 32;pers.n.) Ja 2860 a.

ʾwy (v.) cf. 5th form tʾw.

ʾwm (form A;pr.n.) Ja 2839/4,13,23.

ʾḫd (number) Fakhry 74/1.

ʾḫlk(form D 1;pr.n.) Ga 3/5.

ʾḫmd (form D 1;2nd pers.n.) CIH 105/1.

ʾḫdr (pl.pers.s.) Iryani 13/9,11,12; Ja 629/33, 665/23.

ʾh (pers.s.) "y in "hw: Ja 2869/1;pl.: "y in "hw: Fakhry 112-115; Ja 2867 /8.

ʾhtr (form D 1;2nd pers.n.) (Fakhry 80-85 A).

ʾhdm (form D 1;pers.n.) Ja 2834/7.

ʾhr (v.) 2nd form;imperf.: y" in l"n: Ga 66/3-4.

ʾzlm (form D 1;2nd pers.n.) CIH 104/1.

ʾymʾn (form H 12 bis;2nd pers.n.) Ga 3/5 .

ʾys (pers.s.) Ist 7630/1.

ʾyfʿ (form D 1;2nd pers.n.) (Ga 71/2); J. Macsal 6/4.

ʾkl (s.) Ja 2848 y/10.

ʾl (deity) Graf 6/2.
(neg.) Ja [2854/2], 2856/3,4; RÉS 4176/6; kd": Ga 3/5.
(pers.s.) d": CIH 366 c, [d], 366 bis a; "hmw: Ja 2867/7.

ʾlʾws (form I 2 b;pers.n.) RÉS 4811 + 4808.

ʾlʾmr (form I 2 b;pers.n.) Ja 2848 n/5, w/1, ah/1.

ʾlbrʾ (form I 2 b;pers.n.) RÉS 4809.

ʾlht (pl.rel.) Ga (9/2-3), 73/3.

ʾlw (pl.rel.) RÉS 4416/2.

ʾlwzʾ (form I 2 b;pers.n.) (Ja 2871 /1).

ʾly (pl.rel.) l": Ja 2855/2.

ʾlywʿ (form I 4 d;pers.n.) Ja 2865 b/1.

ʾlkbr (form I 2 b;pers.n.) Ja 2848 z/3, ad/1.

ʾlkrb (form I 2 b;pers.n.) Ja 2848 o, s, v/1, y/4, 7, ae/2.

ʾlm (s.) "hw: Lu 16 + CIH 367/2.
(v.) Ga 85/3.

ʾlmqh (form I 2 j;deity) CIH 366 c, (d), 366 bis a, 376/8, 384 bis; Fakhry 61/3; Ga 66/1; Ja 2839/5, 11, 13, 20, (23), [2840/2], [2841/2], 2850, 2851 /2, 7, 2852/2-3, 2870/3-4; RÉS 4811 + 4808; YM 1064/5-6; b": YM 1064/6-7; l": CIH 376/10-11, 11-12; "thwn: (Ja 2839/3-4).

ʾlnbṯ (form I 2 B;pers.n.) (Ga 76/1).

ʾlsdm (form I 2 b;pers.n.) Ja 2848 m.

ʾlsmʿ (form I 2 b;pers.n.) Ja 2848 z/2.

ʾlsqm (form I 2 b;pers.n.) Ja 2859/1.

ʾlʿz (form I 2 b;pers.n.) Iryani 13/8; J. Macsâl 5/4-5, 5; RÉS 3099 B.

ʾlf (number) CIH 376/4, 14.

ʾlṣdq (form I 2 b;pers.n.) Ja 2842 c, f; 2850.

ʾlṣnʿ (form I 2 b;pers.n.) Ja 2865 c/1.

ʾlqwm (form I 2 b;pers.n.) Ja 2848 aL/1, 3, 2849 b/1, 3.

ʾlr[(pers.n.) Ja 2830/1.

ʾlrm (form I 2 b;pers.n.) Ja 2848 y/3,4, 12.

ʾlškr (form I 2 b;pers.n.) Ja 2860 ao.

ʾlšrḥ (form I 2 b;pers.n.) Ga 70 B/1; Ja 2839/19, 2852/1.

ʾlt (feminine deity) pl.: ʾlht: Ja 2867/8.
(pl.fem.demonstr.) Ja 2855/5; b": Ja 2855/6, 9.

]ʾm (pr.n.) CIH 384 bis.

ʾ..m (2nd pers.n.) CIH 67/8.

ʾmnm (form F 3 e;pers.n.) Ja 2848 x/2, 3.

ʾns (pers.s.) Ga 66/2, 5; "s:(Graf 6/3-4).

ʾntt (pers.s.) RÉS 4176/7.

ʾs (form A; pers.n.) Ja 2860 ax.
(pers.s.) Ja 2856/2.

ʾsʾr (form D 1;2nd pers.n.) CIH 658/1; Ja 2861/1.

ʾsdʾmn (form G 59;pers.n.) Ja 2848 d/2, u/1.

ʾsdydʿ (form G 59;pers.n.) Ja 2848 z/2.

ʾsḫt (form D 1;pr.n.) Bellerby-Habban 2 m B/2.

ʾsʿd (form D 1;2nd pers.n.) Fakhry 80-85 A.

ʾsrʿ (form D i;2nd pers.n.) [Ja 2839/17].

ʾġwm (form D 1;pers.n.) Iryani 16/2.

ʾṯhḥ (form D 1;2nd pers.n.) Ist 7630 /1.

ʾqnyt (s.) CIH 343/12.

ʾrbʿ (number) Fakhry 61/2; Ja 2855/(2-3), 7, 9.

ʾrbʿhy (number) J. Macsâl 5/12.

ʾrbʿy (number) Ja 2939/6.

ʾrbʿt (number) dl": (Ga 69/9).

ʾrm[(pr.n.) RÉS 4813/1.

ʾrḥ (s.) pl.: ʾ": Ja 2357/3.

ʾrḏ (s.) CIH 376/11; "hmw: CIH 104/13; b": CIH 376/7.

ʾrśl (form D 1;2nd pers.n.) Ja 2862/1.

ʾtw (v.) cf. 4th form hʾtw.

ʾtm (v.) cf. 4th form hʾtm.

ʾtmn (form F 3 f;pr.n.) RÉS 4176/7.

b

b (prepos.) (causat.) cf. dt, trḥ, mlʾ, qht.

(dative) "ʿm: CIH 376/15-16.

(indic.value) cf. ʾḏ.

(introd. complem. of a verb) "hw: Ja 2855/8, 15; cf. ḥlm, kl, ʾlt, rt.

(invoc.) CIH 366 c, d, [366 bis a]; Fakhry 61/3; Ja 2831, 2839/[23], 24, [2840/2], [2841/2], 2850, 2851/8-9, 2852/2, 3; RÉS 4411/2; YM 1064/7, 8; cf. ʾlmqh, dt/bʿdnm, dt/hmym, mrʾ, ʿttr,

(local) Ja 2848 ah/4; d"hw: CIH 376/14; cf. also ʾrḏ, gnʾ, d, dn, hgr, wst, ḥrmt, hlf, yd, mlk, syr, ʿr, rʾs, thmm, ṯkn.

(modal) Ja 2867/6,7: "ʿmhw: Gl 1573/2; cf. also dn, bʾsk, mhly, msʾl, mqm, ʿly, rdʾ.

(origin) "ʿm in "hw: CIH CIH 104/7, 10; Ja 2839/(12),15.

b (prepos.)(temp.) Ja 2848 ab; "d: Ja 2855/12; "mw: Fakhry 74/1; cf. also ʾbhy, wrḥ, hrf, ywm, kl, kn, mhrg, qtw, ršwt.

b[(pers.n.) Ja 2861/4.
(s.) [Ja 2854/2].

]bʾn (pers.n.) Ja 2835/2.

bd (s.) d": Gl 1573/2.

bdd (s.) l": Ja 2839/10.

bhʾ (v.) imperf.: y": Ja 2854/2.

bht (adj.) Ja 2856/3.

bwʿ (form A;2nd pers.n.) Ja 2863/1.

bḥrm (form F 3 e;pers.n.) Ja 2848 as/1, 2, 4.

bydm (form F 3 e;pers.n.) Ja 2860 r.

byn (form A;2nd pers.n.) Ja 2838, 2853/1.

byśmm (form G 43 b;pers.n.) Ja 2860 k.

byt (pers.s.) Ja 2851/3, 2855/11, 2867/2, 2858/1; Ist 7630/1; Graf 6/1, [9/1]; "hmw: Ja 2867/9, 10; pl.: ʾ": (Ja 2839/22); in "hw: Ja 2848 y/6,9, 12, 13, ad/3, ar/3, 6-7, ax/3-4; in "hmw: Ja 2867/9.

(s.;cf. also bt) CIH 366 c, d, 366 bis a; (Fakhry 112-115); Ja 2863/2, 2868/2; "hmw: Fakhry 74/1, 2; Ga 69/6; Ja 2869/2; dual: "y in "hmw: Fakhry 74/2; pl.: ʾ": Fakhry 80-85 D.

bkln (pers.s.) "hmw: Diaz 1/2; Ja 2856/1-2.

bkr (pers.s.) Ja 2848 y/1, 2, 3, 4, 7, 11, 12, z/1, 2, 3, ad/1, 2.

blḥsm (form G 55 b;pers.n.) JaPRER, p. 45.

bltt (s.) pl.: blṯ: CIH 376/4, 14; Ja 2855/3, 6, 7, 9.

blyl (form E 6;pers.n.) Ja 2860 m.

bmytc (form G 3;pers.n.) Ja 2860 as.

bn (pers.n.)(introduc. a clan name) CIH 658/1; [Fakhry 80-85 A]; Gl 1642/2; Iryani 16/2; Ja 2839/7, 2855/2, 13, 2862/1, [2864/1], 2867/1; RES 4416/2.
sing.: "hw:(Ga 71/1);[Ja 2839/18]; NaNAG 15/1; "y in "hw: CIH (104/1-2).
dual in "hw: Ja 2852/1;in "hmy: Ja 2871/1; "y: Ja 2839/19, Md 1/1; in "hw: Ja 2839/(2), 21.
pl.: "w: Ja 2836, 2839/3, 2852/1;(introduc. a clan name): (Diaz 1/1); Ja 2839/3, 2856/1, 2861/3, 2871/2, 2872; (NaNAG 15/1-2); d": Iryani 13/8; "y in "hw: Iryani 16/2; "y in "hw:(Ga 73/1), Iryani 16/2, (Ja 2869/1); (introduc. a clan name): Fakhry 80-85 A, D, 112-115; Ist 7630/1; Ja 2839/21, 2851/4, 2871/2, 5; l": Ja 2867/2.
(prepos.)(advers.) CIH 376/13; Ja 2855/9, 2870/4.
(local) " - ": Ja 2834/6-7.
(origin) Fakhry 80-85(?); Ist 7630/1; Ja [2839/21-23], 2854/1, 2855/11, 14, 2867/10, (2868/2); RES 4176/7; " - cdy:Ja (2839/6-8).
(relation) Ja 2848 y/5,8, 12, 13, ar/3, 6, ax/3.
(remov.) CIH 104/14; Ja 2851/6, 2855/5; NaNAG 15/4.

]bn (name?) Ja 2830/2.

bnw (form A;pers.n.) Ja 2847.

bny (v.) CIH 366 bis a; Lu 16 + CIH 367/1.

bnt (pers.s.) Graf 6/1; Ja 2858/1; constr.dual: "y: Graf 6/2.

bcd (conj.) Ja 2856/4.

bcl (pers.s.) CIH (104/3),[105/1], (384 bis); Ga 69/7; Ja 2839/4,13, 23, 2871/4; RaBY 2/2; pl.: ↄ": Iryani 13/8;Ja 2867/2, 9.

bclm (form F 3 e;div.epith.) Diaz 1/3.

bcttr (form I 40;pers.n.) Ja 2848 ab, ak, aL/1, 2-3, ar/2,2849 b/2.

bfzm (form G 4 b;pr.n.) d": Ga 69/4.

bqr (v.) CIH 658/3; Ja (2864/2),2867/2.

br (s.) Ja 2848 y/9.

brↄ (v.) Fakhry 61/1; Ja 2857/1,2867/1; Lu 15/1; pl.: "w: Ga 69/5, Fakhry 74/1; (Ja 2871/2, 2872).

brhmw (form G 49 c;pers.n.) Ja 2848 af/1.

brw (pers.s.) Iryani 13/8, 16/2; "hw: CIH 105/3; l"hw: Ja 2856/4.

bryn (form F 3 f;2nd pers.n.) Ja 2861/2, 2862/3.

brlm (form F 3 e;pers.n.) Ja 2839/(1, 5), 10, (14, 21).

brrm (form F 3 e;pers.n.) YM 1064/1-2.

bt (s.; byt) "hmw: Fakhry 80-85 C.

btcn (form F 3 f;pr.n.) Gl 1642/2.

g

gbↄ (s.) dual: "n: Fakhry 74/2.
(v.) cf. 4th form hgbↄ.

gblt (s.) "hw: (Fakhry 112-115).

gbrn (form F 3 f;pers.n.) (Graf 9/1).

gdnm (form F 3 e;pr.n.) Fakhry 80-85 A, D.

ghln (form F 3 f;pers.n.) Ja 2860 au.

ghmm (form F 3 e;pers.n.) Bellerby-Habban 2 m A.

gw (s.) CIH 366 c, [d], 366 bis a; Ja Ja 2848 L/4, y/10,14, ag/2, ar/7, ax/4.

gwr (pers.s.) "hw: Ja 2856/3-4.

gyl (s.) Ja 2855/13.

gldn (form F 3 f;pr.n.) Ja 2871/2.

gnɔ (s.) Ja 2867/5; b": Ja 2867/5;pl.: "t: Ja 2867/4;in "hw: (Ja 2864/4).
(v.) CIH 366 c, d; Ja 2853/2.

gnn (s.) pl.: ɔ": Ja 2834/6-7.

grb (s.) pl.: Fakhry 74/1; pl.:grybt: Iryani 16/2.

d

d[(pers.n.) Ja 2836.

dɔyt (form F 3 h;fem.pers.n.)Graf 6/1.

dbl (v.) imperf.:y" in "nhw: Ja 2856/4.

ddrɔd (form G 59;pers.n.)Ja 2848 p.

dhlnᶜtt (form G 59 c;fem.pers.n.) Iryani 34/1.

dm (form A;pr.n.) Ja 2860 ax.

dms (form A;pers.n.) Ja 2860 t.

drᶜn (form F 3 f;pers.n.) Ja 2855/17.

dtɔ (s.) CIH 343/13; Ja 2848 L/4, w/2-3, y/6, 13-14, ad/2, 3,ah/2, ar/3, 8, ax/4.

d

d (sing.masc.rel.pron.) CIH 366 c,d, [366 bis a]; cf. also ɔbšrm, ɔl, b, bd, bn, bfrm, dbn, drɔn, hgr, hwnt, hḫm, hẓhr, zbnr, ḫbb, ḫgtn, ḫẓr, ḫlmlm, ḫsk, ḫfry, ḫwln, ḫll, hrf, kdvr, l, lɔkn, lbnm, lḫdm, mbryn, mdlw, mdnḫn, mḫgtn, mḫltm, mdrɔn, mḫrb, mrḫbm, mṡṯyn, nzḫtn, nḫlm, nṡ[, sbɔn, shr, ᶜdr, ᶜsmm, frdm, ṡrr, qny, rɔs, rydn, rfdn, šɔm, šbᶜn, šhrᶜly, šrᶜ, tbtn,tmnwt; dy: Ja 2870/4; "l (date) Ga 72/4; cf. also ɔrbᶜt, tmnwt, tmny.

d[(?) Fakhry 80-85 B.

dbḫ (s.) Ga 66/3.
(v.) [CIH 366 bis a]; imperf.:y" in "n: Ga 66/3; in l"n: Ga 66/5.

dbn (form F 3 f;pr.n.) d": (CIH 366 bis a); Ga 85/4; Ja 2848 y/5, 8, 12, 13, an/3-4, ax/3.

dḫb (s.) Fakhry 74/2, 80-85 B; RES 2693/3; "ḫn: RES 2693/2; pl.: Fakhry 74/2; pl.: ɔ" in "ḫ: RES 3950.

dwd (s.) pl.: dwwdt: CIH 376/8.

dhrɔl (form I 1 b;pers.n.) Ja 2848 a/2, b/1.

dkr (adj.) pl.: ɔ": CIH 104/12,105/5.

dmr (form A;pers.n.) Ja 2860 q.

dmrᶜly (form G 59;pers.n.) [Fakhry 22], Ja [2840/1], 2848 n/4, ad/1,2.

dmršhr (form G 59;pers.n.) Ja 2848 d/1.

dn (masc.demonstr.adj.) CIH 104/3,105/2, 343/12; Ja 2834/1, 2855/12,14, 2867/4-5, 5; b": CIH 376/16, 338/5, (Fakhry 2); RES 4416/2. (masc.demonstr.pron.) [Ga 85/1];Ja 2848 c.

drɔɔmr (form 59;pers.n.) Ga 3/5.

drɔn (form F 3 f;pr.n.) d": Ja 2855/17.

drḫ (form A;2nd pers.n.) CIH 366 c,(d), 366 bis a; Ja 2828, 2848 ah/4.

drḫɔl (form I 1 b;pers.n.) CIH 376/2,7. pr.n.) CIH 376/3,5-6; Ja 2832/2.

drḫn (form F 3 f;pr.n.) Ja 2848 z/3.

dt (fem.rel.pron.) Graf 6/1, [9/1]; Ja 2858/1; Lu 3/2; b": CIH 104/5; Iryani 15/1; Ja 2839/4,[2851/1]; cf. also l,

dt/bᶜdn (dt + F 3 f;div.) Ja 2850.

dt/bᶜdnm (dt + G 54 d;div.) b": Ja 2839/24.

dtḫmym (dt + form F 3 e;div.) CIH 366 c, [d]; RES(4411/2), 4813/2.

dt/ḫmym (div.) Ja (2840/2), 2850; b": Ja (2839/23-24), 2851/7-8.

dt/ḫṯbm (dt + form F 3 e;div.) Ja 2851/8-9.

h

h (initial of a pers.n.) Ja 2860 ac, av.

-h (fem.pers.pron.) cf. dhb, wld, nfs.

-h- (indicat.pl.) cf. ʾb, ʾlt.

hʾ (masc.sing.demonstr.adj.) CIH 376/15.

hʾtw (v.; ʾtw) CIH 338/5.

hʾtm (v.; ʾtm) Ja 2867/5.

hgbʾ (v.; gbʾ) dual: "y: CIH 376/10.

hgr (s.) Iryani 13/8; Ja 2867/5; b": Ja 2851/3; d": Ja 2871/4.

-hw (masc.pers.pron.) [Fakhry 112-115], Ja 2848 av/2; cf.also ʾb, ʾdm, ʾdn, ʾh, ʾlm, b, byt, bn, brw, gblt, gwr, gnʾ, dbl, hgm, hfth, wld, wst, wqh, wrḥ, ḥzr, ḥyw, ḥsn, ḥškt, ḥlf, mhrt, mhšʾm, msʾl, mʿn, mrʾ, nhl, ʿbd, ʿwq, fdy, frq, ṣrḥ, qṭw, qny, ršwt, šms, šr, tnbt, tkm.
(fem.pers.pron.) cf. wld, ʿr.
(reflexive pron.) cf. hnr, fdy.

hwbs (form H 7;div.) [CIH 366 bis a]; (Ja 2839/22, 2841/2).

hwky (v.; wky) pl.: "w: Ist 7630/3).

hwnt (s.) Ja 2848 y/9; d": Ja 2848 ah/2-3.

hwfy (v.; wfy) Iryani 15/1; Ja(2839/5); "hmw: Ja 2839/11; inf.:"n: (Ja 2839/10, 13).

hwfʿm (form I 1 9;pers.n.) Ja 2863/1.

hwfʿtt (form I 1 x;pers.n.) CIH 343/13.

hwfr (v.; wfr) YM 1064/4-5.

hwṣt (v.; wṣt) CIH [366 c, d], 366 bis a.

hwt (masc.demonstr.adj.) CIH 376/11; Fakhry 74/1.

hwtb (v.; wtb) CIH 384 bis.

hwtr (v.; wtr) inf.: Fakhry 61/2; "n: Ja 2871/2; pl.: "w: Ja 2852/1-2.

hḫm (v.; ḫm) imperf.: y" in d"nhw:Ja 2856/4.

hḫbn (v.; ḫbn) RÉS 4176/6-7.

hẓhr (v.;ẓhr) d": CIH 376/12; dual: "y: CIH 376/14.

hẓmn (s.) NaNAG 15/4-5.

hyʿ (v.) CIH 384 bis; cf. the form hʿ.

hytʿl (form I 7;pers.n.) Ja 2848 n/1, 2, ad/2, am/1, an/1, ao/1-2.

hlkʾmr (form G 59;pers.n.) CIH 376/1, 12; Ja 2848 aj/1, 2855/15; RÉS 3099 B; [1]": CIH 376/6.

hlkyfʿ (form G 59;pers.n.) Ja 2848 aj/1.

hmdn (form F 3 f;pr.n.) Ja 2871/2,5.

-hmw (masc.pl.pers.pron.) cf. ʾb, ʾdm, ʾl, ʾrḍ, byt, bkln, bn, bt, hwfy, hqnyt, wld, wqh, ḥmr, hry, kbr, l, mḥfd, mlk, mndḫ, mrʾ, mśm, mśwd, sʿd, ʿdr, ḍbʾ, rbʿ, šym, šms, šʿb.
(reflexive pronoun) cf. fdy.

[....ḥm]w (pers.n.) (Ja 2841/1).

ḥmẓʾ (v.; mẓʾ) Ja 2855/1; imperf.:y" in "n: Ga 66/6.

-hmy (dual pers.pron.) cf. bn, wld, ʿly, ršwt.

hmtl (v.; mtl) Ja 2855/14.

hn (fem.demonstr.pron.) CIH 376/14.
(indef.pron.) [Ja 2854/2].

-hn (fem.demonstr.pl.) cf. mʾn.
(Ḥaḍr article) cf. dhb.

]hn (pr.n.) Ja 2869/4.

hnʾ (adj.) CIH 104/12, 105/5.

hnṭf (v., nṭf) CIH 338/5.

hnẓln (form G 59b;pr.n.)Ja 2848 y/10.

hnr (v.; nr) "hw: (Ga 85/4).

hᶜ (v.; hyᶜ) CIH 366 c, [d].

hᶜll (form H 7;pers.n.) Ja 2857/1.

hᶜn (form H 7;pers.n.) Fakhry 80-85 A.

hfᶜl (v.; fᶜl) Ja 2864/2-3.

hfth (v.; fth) inf.: "n in "hw: Ja 2856/4.

hṣr (v.; ṣr) inf: RÉS 4176/7.

hqbl (v.; qbl) y" in "n (passive voice) CIH 376/11.

hqḥ (v.; qḥ) Ja [2864/3], 2867/2; (Lu 15/1- 2).

hqm (form A;pers.n.) Ja 2848 j/1, aa.

hqmɔl (form I 1 b;pers.n.) Ja 2848 x/1,2.

hqmm (form F 3 e;pers.n.) Ja 2848 ai.

hqny (v.; qny) CIH 105/1; (Ga 70 B/1-2); Ja (2837), [2839/3, 2841/2], 2850, 2861/3, 2862/4; RÉS 4811 + 4808, 4809; YM 1064/2; pl.: "w: CIH 104/2; [Diaz 1/3]; fem: "t: Ja 2858/1; pl.: "w: (Iryani 27/2).

hqnyt (s.) "hmw: Ja 2851/6-7.

hqšb (v.; qšb) inf.: "n: Ga 69/5-6.

hrɔyt (s.) Iryani 15/1.

hrg (v.) y" in f"w (pl.) Iryani 13/8.

hrwḥmlk (form H 7 i;pers.n.) Ja 2848 av/1.

hrn (form F 3 f;pr.n.) Ja 2867/3,9,10.

hrtd (v.; rtd) pl.: "w: Ja 2851/6.

hšbᶜ (v.; šbᶜ) Ja 2848 y/10,13, ab.

hšqr (v.; šqr) inf.: "n: Ja(2852/2), 2871/3.

htm (form A;pers.n.) Ja 2860 ad.

htrḥ (v.; trḥ) passive voice: Ja 2834/1.

ʔ]htb (pers.n.) Ja 2872.

w

wl (pers.n.) Ja 2835/2.

wdd (v.) Ja 2860 L.

wddɔl (form I 1 b;pers.n.) Fakhry 112-115; Ja 2839/7, 2848 r, w/1,y/1, ai, aL/2, ar/1, 2, 5.

wdm (form F 3 e; div.) Ja 2860 s.

whb (v.) CIH 376/8.

whbɔwm (form I 1 ad;pers.n.) Ja 2839/3; NaNAG 15/1.

whbɔl (form I 1 b;pers.n.) (CIH 658/2-3); Ja 2861/1, 2862/2, [2864/2], 2867/1.

whḥm (form F 3 e;pers.n.) Ga 69/1, monogram; Ja 2852/1, 3.

whrm (form F 3 e;pers.n.)(Ja 2860 k).

wzɔ (v.) CIH 104/8; pl.: "w: Fakhry 74/2; imperf.: yzɔ in "n: Ja 2839/9, (13, 14).

whky (v.) cf. 4th form hwky.

wkl (v.) cf. 10th form stwkl.

wklɔl (form I 1 b;pers.n.) Ja 2848 z/1.

wld (pers.s.) pl.: in "hw: Ja 2855/10; "hw (fem.): RÉS 4811 + 4808; "h (fem.): Ja 2858/2; cf. also ᶜm.
pl.: ɔ": CIH 104/11; in "hw(fem.) Lu 3/3-4.
pl.: ɔlwd: (CIH 105/4); in "hmw: Ja 2867/8-9; "hmy: Ga 69/2.

]wn (pers.n.) Ja 2837.

wsṭ (s.) b"hw: Iryani 13/8.

wsy (v.) cf. 6th form twsy.

wᶜb (adj.) Fakhry 74/2.

wᶜln (form F 3 f;pr.n.) Ja 2867/5.

wfy (s.) CIH 104/11, 105/4; Ja [2839/15-16], (2851/4-5); l": CIH 105/3; Iryani 16/2.
(v.) cf. 4th form hwfy.

wfr (v.) cf. inf. 2nd form tfr, 4th

form hwfr.

wšt (v.) cf. 4th form hwšt.

wqh (v.) Ga 66/1; "hw: CIH 104/4,105/2; "hmw: (Diaz 1/3).

wrwbsy (form G 46 c;pers.n.) JaPRER, p. 49.

wrwbsym (form G 46 d;pers.n.) JaPRER, p. 49.

wrwᶜsyn (form G 46 h;pers.n.) JaPRER, p. 49.

wrḥ (s.) "hw: Ga 69/9, [73/10]; b": Ga 72/4; CIH 343/12; J. Macsâl 5/12.

wtf (s.) RÉS 4416/2.

wtr (form A;2nd pers.n.) Fakhry 22; Ja 2853/1.

wtrʾl (form I 1 b;fem.pers.n.) Ja 2848 af/3.

wtrm (form F 3 e;pr.n.) Ja 2861/1, 2862/2.

wṯb (v.) cf. 4th form hwṯb.

wṯn (s.) Ja 2834/1, 2, 3-4.

wṯq (v.) Ja 2870/2-3.

wṯr (v.) cf. 4th form hwṯr.

z

z (wasm) RÉS 5073.

zʾd (s.) Ja 2867/6.

zbnr (form G 59;pr.n.) d": (Fakhry 80-85 A).

zlt (s.) pl.: ʾ": Ja 2869/3.

ḫ

ḫ (initial of a pers.n.) Ja 2860 e.

ḫ[(pers.n.) Fakhry 80-85 A.

ḫbb (form A;pr.n.) d": Diaz 1/1; Ja 2855/4, 11, 15, 2856/1.

ḫbṯ (s.) pl.: ʾ": Ja 2848 ah/3.

ḫbl (s.) CIH 366 c, d, [366 bis a]; Fakhry 2; Ja 2856/3.

ḫbn (form F 3 f;pers.n.) RÉS 4420/1.

ḫblm (form G 59;pr.n.) (Fakhry 80-85 A).

ḫgn (conj.) CIH 104/4, 105/2; Diaz 1/3; Ga 66/1; "/k: Ja 2856/1.

ḫgr (v.) passive voice: fem.: t" in "n: Lu 3/3.

ḫgtn (form G 56 d;pr.n.) d": Ga 73/10.

ḫdbm (form F 3 e;pr.n.) RÉS 4598 A.

ḫdm (form A;pers.n.) Ja 2866/1.

ḫdrb[..] (pers.n.) Ga 73/4.

ḫwr (pers.s.) pl.: RÉS 4416/2.
(v.; cf. also ḫr) y": Ja 2848 ar/4.

ḫzfrm (form F 3 e;pr.n.) Ja 2848 aj/1, 2, 3, 4, ax/1, 2851/3, 2855/13.

ḫṯʾn (form F 3 f;pers.n.) RÉS 4811 + 4808.

ḫzy (s.) [Ja 2839/17].

ḫzywdm (form I 1 h bis;pers.n.) Ja 2860 u.

ḫzyn (form F 3 f;pers.n.) Ga 21, 67/1.

ḫzr (s.) "hw: Ga 66/4.
(v.)(radical ḫṯr) y": Ga 66/2; in "n: Ga 66/5.
(radical ḫzr) RÉS 4176/7.

ḫyʾlyt (s.) CIH 376/4; pl.: ḫyʾly: Gl 1573/2.

ḫyw (s.) "hw: [Ja 2839/10-11].
(v.; :ḫyy) imperf.:yḫy: Ja 2860 c/3.

ḫywm (form F 3 e;pers.n.) Ja 2870/1.
fem.pers.n.) Ja 2871/1.

ḫywnly (form G 59 d;fem.pers.n.) Ja 525/3.

ḫywnᶜm (form G 59;pers.n.) Ja 890 p.

ḫywt (form F 3 h;fem.pers.n.) RÉS 4811 + 4808.

ḫyy (v.; : ḫyw) y" in f"n: Ga 3/5.

ḫlm (s.) b": Iryani 15/1; pl.: b": [Ja 2839/5].

ḫlmlm (form G 60;pr.n.) d": (Iryani 16/2).

ḫlf (s.) RÉS 2693/3.

ḫm (v.; ḫmm) cf. 4th form ḥḫm.

ḫmd (s.) CIH 104/5; Iryani 15/1; Ja 2839/4, [2851/1].

ḫmym (form F 3 e;pers.n.) Gl 1721/3.

ḫmnnsr (form G 59;fem.pers.n.) Iryani 34/4.

ḫmᶜtt (form I 1 x;pers.n.) CIH 376/2, 6, 13.

ḫmr (s.) CIH 366 c, d, [366 bis a]. (animal) Ja 2856/2.

]ḫn (pers.n.) Gl 1642/2.

ḫnnᶜtt (form I 1 x;pers.n.) Ja 2850.

ḫsk (s.) d": Ja 2873.

ḫfry (form F 3 c;pr.n.) d": Ja 2850.

ḫsn (pers.s.) pl.: in "hw: Ja 2856/3.

ḫḍnm (form F 3 e; pers.) Ja 2860 o.

ḫḍr (v.) Ja 2848 L/3.

ḫḍrmwt (form G 59;pr.n.) Ga 71/3; Iryani 13/8; J. Macsâl 5/5,6.

ḫḍrmn (form G 53 b;pr.n.) CIH 140/5.

ḫqd (form A; pr.n.) RaBY 2/2.

ḫr (form A;pr.n.) RaBY 2/2.
(v.; ḫwr) cf. 10th form sthr.

ḫrbḥy (form G 49 a;pers.n.) JaPRER, p. 45.

ḫrbḥn (form G 49 d;pr.n.) RÉS 3512 B/2.

ḫrbtm (form G 56 c;pr.n.) Ja 2834/2-3.

ḫrg (v.) inf.: Ja 2867/10.

ḫrd (s.) Ja 2867/6.

ḫrwnm (form G 46 a;pr.n.) Ja 2839/23.

ḫry (form A;pers.n.) Ja 2860 g.

ḫrmt (s.) CIH 384 bis, 366 c, (d);b": RÉS 4176/7.

ḫšk (s.) b": Ja 2867/6.

ḫškt (pers.s.) "hw: Ga 69/1.

ḥ

ḥ (initial of a pers.n.) Ja 2860 aw.

ḥbn (form A;pr.n.) Ja 2848 o.
(v.) cf. 4th form ḥḫbn.

ḥdl (v.) pl.: "w: Ja 2834/4.

ḥwd (v.) Iryani 15/1.

ḥwln (form F 3 f;pr.n.) CIH 658/2; Ja 2861/2-3, 2862/3-4, 2864/2, 2867/1; d": (CIH 658/1-2); Ja 2861/3, 2862/1, , 2864/1, 2867/1.

ḥtl (s.) RÉS 4176/7.

ḥyl (s.) pl.: ɔ": Ja 2867/7.

ḥll (form A;pr.n.) Ja 2848 d/1, y/1,2, 3, 4, 7, 11, 12; d": Ja 2848 a/2, b/2, d/2, e/1,2,f,g/2,i/2,j/2,k/2, L/1, m, n/1, 2, 4, 5, p, q, r, s, t, u/1, 3,v/2, w/1, x/1, 2, 3, ab, ac/2, ae/1, 2, af/1, ah/1, ai,aj/1, 2, 3, ak, aL/2, 3, am/2, an/2, ao/2-3, ap/4, aq, ar/1, 2, 5, as/1, 2, 3, 4, at, au, aw, ax/1,2849 b/2, 3.

ḥlf (s.) Ja 2867/4; "hw: [Ja 2864/4]; b"hw: Iryani 13/8.

ḥlt (s.) Lu 3/1.

ḥm (s.) pl. in m": Ga 67/8.

ḥmr (pers.s.) Gl 1376/2, 4; pl.: ɔ": Gl 1376/5.
(v.) NaNAG 15/4; "ḥmw: (RÉS 4416/1); l"ḥmw: Ga 69/7-8; y" in "n: Ja 2851/4.

ḥmrt (s.) Ja 2861/5.

ḥry (v.) inf.: "n in "ḥmw: CIH 104/14, (Ja 2851/5).

hrf (s.) Fakhry 74/1; Ja 2839/[6], 8, 2848 L/4, w/2, y/6, 13, ad/[1-2], 3, ah/2, ar/3, 8, ax/4, 2855/13; b": Fakhry 74/1; d": CIH 343/13. pl.: "t: [Ga 73/10]; dbhryfn: Ga 72/4; pl.: hryft: Ja 2839/6; J.Macsâl 5/12.

hrf[?] (pr.n.) Fakhry 80-85 C.

ṯ

ṯlyɔl (form I 1 b;pers.n.) Ja 2843 a.

ẓ

ẓhr (s.) CIH 376/12, 15; Ja 2855/8. (v.) cf. 4th form hẓhr.

ẓr (s.) CIH 338/5.

y

ybḫrɔl (form I 9;pers.n.) Ja 2848 b/2, 2850.

ygr (form H 12;pr.n.) (Fakhry 112-115).

yd (s.) dual: "y in b": Ja 2856/3.

ydwdm (form I 1 h bis;pers.n.)(Ja 2860 aa)?

ydcɔb (form I 1 a;pers.n.) CIH 376/ /3, 7.

ydcɔl (form I 1 b;pers.n.) CIH 366 c, d, 366 bis a, (b), (Ga 85/2); Ja (2828, 2831), 2848 ax/2,2853 /1.

ydcnbh (form G 59;pers.n.) BM 103063 /7.

yhbḫ (form H 9;pers.n.) Ja 2842 b.

yhḫmd (form H 9;pers.n.) Ja 2839/18; J. Macsâl 6/3.

yhm (form H 12;pers.n.) Ja 2860 aq.

yhncm (form H 9; div.) Ja 2851/9. 2nd pers.n.) (Ga 71 /1); J. Macsâl 6/2, 9, 12.

yhcn (form H 9;pers.n.) Geukens 8/1.

yhfrc (form H 9;pers.n.) CIH 376/5,9, 10, 16; 1": CIH 376/3.

yhqm (form H 12;pers.n.) Ja 2848 f,L/1, n/3, w/1, y/1, 2, 7, 11,ae/1,ap/1, at.

yhrgb (form H 9;epith.) Ja 2867/7.

yhrcš (form H 9;2nd pers.n.) Ja 2863/5.

ywm (conj.) CIH 366 c, [d], 366 bis a, 384 bis, 338/5, 439/2; [Ga 85/3]; Ja 2848 L/2, n/2, w/2, y/5, 8, 11, 13, ad/1, 3, ah/1, an/3, ar/2, 6, ax/2, 2861/5, 2862/4; YM 1064/3-4,4; RÊS 3950, 4635/4.
(s.) b": RÊS 4176/7.

yḫz (form H 12;2nd pers.n.) Ja [2864/ 2], 2867/1.

yḫmd (form H 12; 2nd pers.n.) (Ga 70 B /1).

yḫdb (form H 12;2nd pers.n.) Ja 2839/ 19.

ykwḫ (form H 12;2nd pers.n.) Ja 2863/ 2-3.

ykml (form H 12;2nd pers.n.)(Ga 73/2).

ykrb (form H 12;pr.n.) Fakhry 74/1.

ylṯ (form H 12;2nd pers.n.) J. Macsâl 5/5.

ym (s.; ywm) Ja 2860 L.

ymnt (form F 3 h;pr.n.) [Ga 71/3].

ymqr (form H 12;pers.n.) Ja 2860 w.

ymt (form H 12;pers.n.) Ja 2860 n.

-yn (plain writing of the emphatic state) cf. hrf.

ynf (form H 12;2nd pers.n.) (Ga 85/1-2); [Ja 2838, 2840/1].

ysrm (form F 3 e;pers.n.) [Ga 71/1];J. Macsâl 6/2, 9, 12, 15.

ycd (form H 12;pers.n.) (Ja 2854/2).

ycdrɔl (form I 9;pers.n.) Ja 2848 a/1.

yfc (v.) "n: CIH 376/15; y" in "n: Ja 2855/10-11.

yfcm (form F 3 e;pr.n.) Ga 73/3.

yfᶜn (form F 3 f;pr.n.) Ja 2871/3;RÉS 2722.

yqdmɔl (form I 9;pers.n.) Ja 2849 b/1-2, 2855/1-2.

yqmɔl (form I 9;pers.n.) Ja 2848 t.

yqrɔl (form I 9;pers.n.) Ja 2848 z/1.

yrḥm (form H 12;2nd pers.n.) Ja 2864/1, 2867/1.

yrs (form H 12;pr.n.) Fakhry 74/2.

yrtḥ (form H 14;pers.n.) Ga 73/2?

yrtᶜ (form H 12;2nd pers.n.) Ja 2861/2, 2862/2.

yšf (form H 12;pers.n.) Ja 2860 i.

yšqr (form H 12;pr.n.) RÉS 3950.

yśqɔl (form I 9;pers.n.) YM 1064/1.

ytḥmɔl (form I 34;pr.n.) Ja 2860 p 2.

ytf (form H 12;2nd pers.n.) Ga 69/1, monogram.

ytᶜɔmr (form G 59;pers.n.) Ja 2838, 2848 n/4, w/3, ad/1, 2, ax/2, 2853/1; (RÉS 3099 C).

ytᶜwtr (form G 59;pers.n.) Ja 2846 a.

ytᶜm (form F 3 e;pers.n.) Ja 2848 aj/2, 3, 4, an/1, 2855/13.

k

k (conj.) "ᶜd: CIH 376/15; "l: CIH 105/3; cf. also ɔl, ḫgn, mn.

kbḥ (v.) Ja 2856/3.

kbyḫm (form G 47 a;pr.n.) (Graf 6/1).

kbr (pers.s.) Fakhry 61/1; Ja 2848 d/1; "ḥmw: Ja 2848 y/1, 2, 3, 4, 7, 11, 12; pl.: ɔ"w: NaNAG 15/1; pl.: kbwr: [Ga 73/4].

kbry (form F 3 c;pers.n.) Ja 2860 ar.

kdḥm (form F 3 e;pr.n.) Ja 2870/1.

kdyr (form E 6;pr.n.) d": Ja 2860 an.

kdm (form F 3 e;pr.n.) Ja 2860 a.

kwkb (form A;pr.n.) Ja 2852/2.

kwn (v.;cf. kn) CIH 343/12; (Gl 1642/2); Ja 2855/12.

kl (adj.) CIH [366 c, d], 366 bis a; Fakhry 74/1, 2, 112-115; Ja [2839/22, 2848 L/4, y/6, 9, 12, 13, ar/3, 6, ax/3, 2855/8, 2856/4, 2863/3, [2864/3], 2867/3, 5, 7, 9;2868/2; RÉS 4811 + 4808; b": CIH 104/6, 9; Ja 2357/3, 2839/[11], 14, 2848 ad/3.

klw (s.) pl.: "t: Fakhry 61/2.

kn (conj.) b": CIH 338/6; Ja 2855/12. (v.; kwn) y" in "n: Ga 3/5.

ksm (form A;pers.n.) Ja 2860 am.

kᶜdd (form F 3 d;pr.n.) Ja 2865 a/2, b/2.

krb (v.) cf. 5th form tkrb.

krbɔl (form I 1 b;pers.n.) (Fakhry 22); Ja (2829), 2848 L/2, x/3, ad/2, aj/2, ak, ax/2; J. Macsâl 6/4; RÉS 4411/2; YM 1064/7-8.

krbsmᶜ (form G 59;pers.n.) Ja 2848 z/3.

krbšhr (form G 59;pers.n.) Ja 2841/1.

krdn (form F 3 f;pers.n.) Ja 2855/16.

krmw (form F 3 b;pr.n.) Ja 2848 ab.

krf (s.) pl.: kryft: Ja 2867/3.

kśḫ (v.) passive voice: Ga 69/8.

l

l (initial of a fam.n.) Ja 2860 b. (conj.) Ga 66/3, 6; CIH 376/11,15, 104/7, 10, 105/4; Ja 2839/15, 2851/3, 2855/10; Lu 3/2; dt": Ja 2839/9, 11, [12-13];cf. also ɔḫr, dbḥ, ḫmr, k, f, tfr. (prepos.) (date) cf. d. (destin.) d"ḥmw: Ja 2867/10; "ḥmw: Fakhry 74/2-3; cf. also ɔly, ɔlmqḥ, bdd, bn, brw,

dbḥ, hlkɔmr, wfy, yhfrᶜ, mbny, mkrb, mᶜn, mqnᶜ, mrɔ, nsɔkrb.
(introd. the compl.of a verb),cf. ᶜttr.
(propriety) cf. mhšɔm.

lɔkn (form F 3 f;pr.n.) d": Ja 2848 L/1.

lɔnn (form G 54 e;pr.n.) Ga 69/3.

lbnm (form F 3 e;pr.n.) d": RÉS 4411 /1.

lwb (form A;fem.pers.n.) Bellerby-Habban 2 m B/1-2.

lwbn (form F 3 f;pr.n.) Ja 2863/2.

lwyḥy (form G 47 f;pers.n.) Ja 2848 e/1, 2, g/1, k/2.

lḥy (form A;pers.n.) Ja 2848 h.

lḥyww (form G 47 g;pers.n.) RÉS 4811 + 4808.

lḥywᶜttr (form I 25 d;pers.n.) (CIH 105/3-4).

lḥyhn (form G 49 d;pers.n.) Ja 1044 /1-2.

lḥyᶜt (form I 1 r;pers.n.) Ja 2861/ 2 ; 2862/3.

lḥyᶜtt (form I 1 x;pers.n.) Fakhry 61/1; Ja 2852/1, 3, 2855/16, 2860 aL, 2864/1, 2867/1, 8, 2871/1.

lḥ[(pers.n.) Ja 2835/1.

lḥdm (form F 3 e;pr.n.) Ja 2847.

lẓyn (form F 3 f;pers.n.) (Ist 7630 /1).

lyḥ (form A;pr.n.) Ja 2859/2.

[..]lyfᶜ (pers.n.) Ga 73/1.

ln (conj.) Ja 2848 ar/4.

lsymt (form G 47 e;pers.n.) Ja 2860 ay.

]lsm (pers.n.) Ja 2854/1.

lsq (form A;pers.n.) Ja 2870/1-2.

lfw (form A;pr.n.) Ja 2860 j 2.

lqᶜ (form A;pers.n.) Ja 2860 ap.

m

m (number) Ja 2855/3.
(prepos. remov.) cf. šᶜb, ḫm.

]m (pers.n.) CIH 105/1,Ja 2831.

mɔlm (s.) pl.: "t: RÉS 4635/4-5.

mɔn (number) Ja 2855/3; "hn: Ja 2855/ 7, 9; pl.: mɔt: [Ga 69/9, 73/10]; J. Macsâl 5/12.

mbdr (form D 7;pers.n.) RaBY 2/1.

mbl (form D 7;pers.n.) Ja 2860 ai.

mbny (s.)(Ja 2864/3); l": RÉS 4635/4.

mbġ (form D 7; pers.n.) Ja 2842 e/1.

mbrdm (form G 29 i;pr.n.) RÉS 3958/7.

mbryn (form G 29 j;pr.n.) d": Ga 69/5.

md (form A;pers.n.) Ja 2860 c/1.

mdlw (s.) d"t: RÉS 2693/2-3.

mdbḥt (s.) pl.: mdbḥ: CIH 104/3,105/2.

mdnḥn (form G 29 j;pr.n.) d": RÉS 4176 /7.

mdqn (s.) Ja 2867/3.

mdrɔn (form G 29 j;pr.n.) d": Ga 69/9.

mdrn (form F 3 f;2nd pers.n.)Ja 2837.

mhyᶜ (s.) CIH 439/2.

mhkb (form D 7;pers.n.) RaBY 2/1.

mhqm (form D 7;pers.n.) Ja 2846 b.

mhqmm (form G 29 i;pers.n.) Ja 2848 n/1, 2, 3, v/1.

mhrg (s.) Ja 2860 L; b": Ja 2861/5, 2862/5.

mhrt (s.) "hw: Gl 1636/7-8.

mhšɔm (pers.s.) l"hw: Ja 2856/3.

-mw (emph.particle) cf. b,

mwd (pers.s.) Ja 2848 d/1, L/1, n/1,2, 3,x/3,z/3,ad/1,2,aj/2,ak, ax/2.

mwfr (s.) pl.: "t: YM 1064/5.

mḫgtn (form G 29 q;pr.n.) d": Ga 72/4.

mḫlyt (s.) pl.: mḫly in b": Ja 2855/6.

mḫltn (form G 56 c;pr.n.) d": NaNAG 15/1, 2.

mḫfd (s.) (Fakhry 27); "hmw: Ja 2868/1, 2871/3; pl.: "t: Ja 2867/3.

mḫsn (s.) Ja 2867/4.

mḫr (s.) CIH 338/5; pl. mḫyr: Ja 2867/6.

mḫrb (pers.s.) pl. in d": Ga 67/1.

mḫrbn (form G 29 j;pr.n.) Iryani 12/5.

mḫrg (pers.s.) pl.: (Ga 73/4-5).

mḫdn (form D 7;pr.n.) Gl 1226/3; Ja 2871/4-5.

mḫtᶜm (form G 29 i;pers.n.) CIH 105/1.

mṭwl (s.) pl.: "t: Ja 2867/4.

mṭr (s.) pl.: ↄ": Ja 2867/3.

mẓↄ (v.) cf. 4th form hmẓↄ.

mẓkk (s.) pl.: "t: Fakhry 61/2.

myṭᶜm (form G 29 i;pers.n.) Ja 2848 aj/1, 2.

mknt (s.) Ga 3/5.

mkrb (pers.s.) CIH 366 c, [d], (366 bis a); [Ga 85/2]; Ja (2835/1), [2838, 2840/1], 2853/2.
(s.) l": Ga 3/5.

mkšb (form D 7; pr.n.) Ja 2848 av/1.

mlↄ (s.) Ja 2867/6; b": DJE 17/4;pl.: ↄ": CIH 104/7, 9; Ja 2839/[12], 14.
(v.) cf. 10th form stmlↄ.

mlk (s.) Ja 2848 ah/4; b": Ja 2848 w/3.
(pers.s.)Ga 3/5, 67/1; Iryani 13/8; Ja 2828, [2839/19]; J. Macsâl 5/5, 6, 6/2, 3, 4, 9, 12, 15; "hmw: (Ga 67/5-6); dual: "y: Ja 2839/18; Ga 71/2; pl.: ↄ": Ja 2851/10.

mlkↄl (form I 1 b;pers.n.) Ja 2848 e/1.

mlkↄmn (form G 59;pers.n.) Ja 2848 z/2.

mlkm (form F 3 e;pers.n.) Iryani 16/2.

mlksmᶜ (form G 59;pers.n.) Ja 2848 y/2, 3, 11, 12.

mlkᶜhr (form G 59;pers.n.) Ja 2848 x/3.

mlqytt (form G 28 c;fem.pers.n.) (Ga 69/1-2).

mn (indef.adj.) "m in k": Ga 66/2.
pron.) Ja 2856/3; k": Ja 2856/2.

mng (s.) pl.: "t: Ja 2839/16.

mnhm (s.) pl.: "t: Fakhry 74/1.

mnkt (s.) Ga 3/5.

mnᶜm (form D 7;pers.n.) Ja 2860 an.

mnṣf (pers.s.) CIH 338/6.

mndḥ (form D 7;div.) pl.: "t in "hmw: Ja 2867/1.

mnql (s.) pl.: "t: Ja 2867/3-4.

msↄl (s.) DJE 17/4, 5; b"hw: Diaz 1/4; (CIH 104/4-5, 105/2-3); (Ga 66/1-2).

msbↄ (s.) Ja 2867/4.

mswr (s.) pl.: "t: Ja 2867/4.

msᶜd (form D 7;pers.n.) Ja 2849 a.

mᶜdkrb (form G 59;pers.n.) (CIH 658/1); Ja 2839/8, 2848 at,2861/1.

mᶜhr (form D 7;pr.n.) CIH 658/1; Ja 2861/3, 2862/1, (2864/1),2867/1,2.

mᶜhrm (form G 29 i;pers.n.) CIH 338/6.

mᶜn (s.) l"hw: Ga 3/5; pl.: mᶜynt: Ja 2867/3.

mġbtn (form G 29 q;pr.n.) Ja 2853/2.

mṣdq (s.) CIH 376/16-17; Ja 2855/12, 14, 14-15.

mṣyḫm (form G 47 a;pr.n.) CIH 376/9.

mṣᶜt (s.) pl.: mṣᶜ: CIH 376/4.

mqḥ (s.) "s: Ja 2863/3.

mqm (s.) b": Ja 2869/4, 2871/3; pl.: mqymt: Ja 2851/5, 2867/7.

mqnᶜ (s.) l": Fakhry 80-85 C.

mqf (s.) Ja 2867/2.

mqrsm (form G 29 i;pers.n.) Ja 2848 s.

mqtwy (pers.n.) Ja 2860 a, an; RÉS 4420/2; pl.: mqtt: NaNAG 15/1.

mqtwn (form G 50 b;2nd pers.n.) Ja 673/1.

mrɔ (pers.s.) "hmw: [Diaz 1/3-4];(Ja 2869/4); J. Macsâl 5/4, 5, 6/2,2-3, 4, 9, 12, 15; (RÉS 4416/1); b"hw: Gl 1636/8-9; l"hw: Ga 70 B/2; l"smy: Ja 2863/4; dual: "y in "hmw: Ja 2839/17; pl.: ɔ" in "hmw: Ja 2851/9-10, 2871/5.

mrɔs (pers.s.) Iryani 13/8.

mrɔsm (form G 55 b;pers.n.) JaPRER, p. p. 45.

mrb (form D 7;pr.n.) Ja 2851/3.

mrḫbm (form G 29 i;pr.n.) d": (Ja 2841/1).

mrmy (gent.) YM 1064/2.

mrᶜh (form F 3 a;pers.n.) (Ja 2860 af).

mrtd (pers.s.) Ja 2860 d, (s).

mrtdm (form G 29 i;pers.n.) Ja 2839/18, RÉS 4420/3.

mšbmm (form G 29 i;pers.n.) Ja 2858/1.

mšwᶜt (form G 29 o;pers.n.) Ja 2860 ae.

mštyn (form G 29 j;pr.n.) d":Ga 69/4.

mšm (s.) pl.: "t: Ja 2867/6; "hmw: (CIH 104/13-14).

mšmsm (form G 29 i;epith.) Ja 2867/2.

mšr (form A;pr.n.) CIH 376/9.

mštyn (form G 51 f;pr.n.) d": Ga 69/4.

mśwd (s.) "hmw: Ja 2852/2; pl.: "t: Ja 2867/3.

mśnd (s.) [Ga 85/1].

mtl (v.) cf. 4th form hmtl.

n

]n (?) Ja 2848 av/3.

nɔdnns (form G 35 a;pers.n.) Fakhry 87/1, 7.

nɔmw (form F 3 b;pers.n.) Ja 2844.

nbht (form F 3 h;pers.n.) RÉS 5073.

nbtyfᶜ (form G 59;pers.n.) YM 1064/8.

nbt (pers.part.) Ist 7630/1.

ngd (s.) Iryani 12/5.

-nhn (dual ending) cf. syr.

nw (pers.s.) Ja 2848 y/10.

nwbsym (form G 55 c;pers.n.) JaPRER, p. 49.

nwḥ (form A;pers.n.) Ja 2842 d.

nwrhn (form G 49 d;pr.n.) Ga 20/7-8.

nwšm (form F 3 e;div.) (Ja 2858/1-2).

nzḫtn (form G 56 d;pr.n.) d": Ja 2834/3.

nhl (s.) Ja 2834/2, 3, 5; "hw: (Fakh-61/3).

nhlm (form F 3 e;pr.n.) d": Ga 73/4.

ntf (s.) Ja 2848 L/3.
(v.) cf. 4th form hntf.

nyb (s.) Ja 2857/1.

nkr (adj.) Ja 2855/11.
(v.) inf.: "n: NaNAG 15/5.

nl (v.; nwl) passive voice: Ja 2860 as.

nmr (form A;pers.n.) Ja 2860 d.
(s.) Ja 2862/5.

nmrm (form F 3 e;pers.n.) Ja 2869/1.

nswr (form E 5; div.) YM 1064/3.
pr.n.) Ja 2855/12.

nsrm (form F 3 e;pr.n.) Ist 7630/1.

nᶜm (form A;pers.n.) Ja 2860 ak.
(s.) pl.: "t: CIH 104/10-11,105/4; Ja (2839/16), 2855/3.
(v.) Ja 2867/10; y" in "n: Ja 2867/10.

nᶜmbrl (form G 59;pers.n.) (Graf 11/1).

nfs (pers.s.) "h: Ja 2858/2; "s: Graf 6/3.

nfq (adj.) CIH 376/13; Ja 2855/8.

nǧr (v.) passive voice: Ja 2860 c/2.

ndᶜ (s.) CIH 104/14; Ja 2851/6.
(v.) cf. 8th form ntdᶜ.

ndfr (form H 27;pr.n.) RÉS 4807.

nql (v.) RÉS 4635/4.

nr (v.; nwr) cf. 4th form hnr.

nšʿ (pr.n.) d": RÉS 3099 B.

nšɔ (v.) RÉS 4176/7.

nšɔkrb (form G 59;pers.n.) Ja 2855/4, 17; NaNAG 15/1; l": Ja 2855/7.

nšqm (form F 3 e;pr.n.) Ja 2848 ar/4.

ntdᶜ (v.; ndᶜ) inf.: "n: Ja 2839/12,15.

s

-s (Qat pers.pron.) cf. ɔns, mqḥ, nfs, cšq, tkrb.

sɔl (s.) Ja 2855/5.

sɔlm (form F 3 e;pers.n.) Ja 2848 c.

sbɔ (form A;pr.n.) CIH 366 c, (d), (366 bis a); [Ga 71/2-3, 85/3]; Ja [2828], 2835/1, [2838, 2839/18,19-20, 2840/1], 2848 L/4, w/2, y/10, 14, ad/(1), 3, (ag/2), ah/2, ar/[3], 7, ax/4; J. Macsâl 6/2, 3,4, 9, 12, 15.

sbɔn (form F 3 f;pr.n.) Ja 2848 z/1,2, 3, ab, ad/1, 2; d": Ja 2848 aa, af/3.

sbᶜ (s.) RÉS 4176/7.

sbᶜt (number) Ja 2848 ah/3.

shr (form A;pr.n.) Ja 2839/2, (21); d": Fakhry 112-115; Ja 2839/2, 3, 22; RÉS 4420/3.

str (s.) pl.: ɔ": Ja 2867/5-6.
(v.) Ja 2848 L/2; pl.: "w: RÉS 4416/2.

strn (form F 3 f; proper.n.) Fakhry 61/1.

sydn (form F 3 e;pers.n.) Ja 2862/1.

syln (form F 3 f;pr.n.) Ja 2848 ak.

syr (s.) dual: "nhn in b": CIH 376/9.

skm (v.) Ja 2860 an.

smhʿ (pers.n.) Gl 1636/9-10.

smhkrb (form G 37;pers.n.) Ja 2848 ao/1.

smhᶜly (form G 37;pers.n.) CIH 366 c, [d], 366 bis a; Ga 85/1; Ja [2838], (2840/1), 2848 d/1, L/2, n/1, 2, 3, z/3, ad/1, 2, ah/4; RÉS 4411/2, 4635/5.

smy (s.) Ga 69/7.
(Qat dual pers.pron.) cf. mrɔ.

smyfd (form G 59;pers.n.) Ja 2860 y.

smᶜ (form A;pers.n.) Ja 2848 au.

smᶜy (form F 3 c;pr.n.) RÉS 4176/6.

snᶜm (form F 3 e;pers.n.) Ja 2860 az.

scd (v.) "hmw: CIH 104/10, 105/4; (Ja 2839/15).

scdᶜttr (form I 1 u;pers.n.) CIH 343/13.

scdšmsm (form I 1 ab;pers.n.) Ja 2839/17.

sfḫm (form F 3 e;pr.n.) Gl 1642/2.

sqy (v.) Ja 2848 L/4, w/2, y/6, 9, ad/1, 3, ag/1, ah/2, ar/3, 7, ax/4; fem.:t" in "n: Ja 2834/5.

sqny (v.) fem.: "t: (Graf 6/2).

sqnyt (s.) RÉS 2693/2.

st (number) [Ga 73/10]; Ja 2855/2.

stwkl (v.; wkl) pl.: "w: Ja 2856/1.

sthr (v.; hr) inf.: "n: Ja 2856/1.

stmlɔ (v.; mlɔ) CIH 104/7; Ja 2839/12; inf.: "n: [Ja 2839/14-15]; y" in "n: CIH 104/9-10.

stᶜlm (v.; ᶜlm) Ja 2855/8-9.

st (number) [Ga 69/9, 73/10].

ʿ

ʿ[(?) CIH 384 bis.

ʿbd (form A;pers.n.) Ja 2860 L. (pers.s.) CIH 376/2, 6-7; Ja 2870/2; RÉS 3099 C, 4411/1; "hw: CIH 104/6, 8; Iryani 15/1; Ja 2839/5, 10, [13-14], (2851/2), NaNAG 15/6.

ʿbr (s.) pl.: "t: CIH 376/7-8.

ʿbtr (form A;pr.n.) Fakhry 61/3.

ʿd (prepos.) Graf 6/2; cf. also k.

ʿdwym (form G 51 d;pers.n.) Ja 2860 b.

ʿdy (prepos.) CIH 104/13; Ja 2848 ar/4, 2861/4; RÉS 4176/7; cf. bn.

ʿdr (pers.s.; masc.) pl.: ɔ" in d"hmw: Ja 2867/9. fem.) pl.: Ga 69/8.

ʿdrsy (form G 55 a;pers.n.) JaPRER, p. 49.

ʿhd (v.) inf.: CIH 376/1; dual: "y: CIH 376/5; Ja 2855/5.

ʾlʿhr (pers.n.) RÉS 3099 C.

ʿwd (s.) Ja 2873.

ʿwq (s.) "hw: Ja 2834/4.

ʿwšʿly (form G 59;pers.n.) Ja 2870/2.

ʿydwdm (form I 1 h bis;pers.n.) (Ja 2860 aa)?

ʿkm (form A;pers.n.) Iryani 15/1.

ʿkr (v.) CIH 376/15; Ja 2855/10.

ʿlb (s.) RÉS 4176/7.

ʿly (prepos.) Ja 2855/9; Lu 3/3; b": CIH 376/12; Ja 2834/2, 2855/5; NaNAG 15/5-6; "hmy: CIH 376/13.

ʿlyt (form F 3 h;div.epith.) Ja 2861/3-4, 2862/4, 2867/2, 6.

ʿlm (v.) dual: "y: Ja 2855/8; cf. 5th form tʿlm, and 10th form stʿlm.

ʿm (form A;div.) Ja 2867/7; wld":(Ja 2857/8).

ʿm (prepos.) cf. b.

ʿmɔmn (form I 2 e;pers.n.) Ja 2848 z/2, 2860 f .

ʿmɔmr (form I 2 e;pers.n.) Ja 2848 g/2, L/1 ,r , u/1, 2.

ʿmbkr (form I 2 e;pers.n.) Ja 2843 a.

ʿmdn (form F 3 f;2nd pers.n.) Ja 2861/1, 2862/2.

ʿmdhr (form I 2 e;pers.n.) J. Macsal 5/5.

ʿmwtr (form I 2 e;pers.n.) Ja 2848 d/1.

ʿmywʿ (form I 4 q;pers.n.) Ja 2865 a/1.

ʿmyfʿ (form I 2 e;pers.n.) Ja 2848 e/2.

ʿmyrm (form G 47 a;pers.n.) Ja 2848 as/4.

ʿmkbn (form I 2 e;pers.n.) Ja 2848 aj/4.

ʿmkhl (form I 2 e;pers.n.) Ja 2848 t.

ʿmkrb (form I 2 e;pers.n.) Ja 2848 aj/3, ar/5, as/3, ax/1.

ʿmn (form A;pers.n.) Ja 2860 p 1.

ʿmnsɔ (form I 2 e;pr.n.) Ja 2866/2.

ʿmsmʿ (form I 2 e;pers.n.) Ja 2848 k/1, v/1.

ʿmʿhr (form I 2 e;pers.n.) Ja 2848 u/2, as/2, 4.

ʿmʿly (form I 2 e;pers.n.) Graf 6/2.

ʿmšfy (form I 2 e;fem.pers.n.) Ja 2848 r.

ʿmšfq (form I 2 e;pers.n.) Ja 2848 ae/1, 2, ah/1, as/1, 3, ax/1;RÉS 4411/3; YM 1064/3.

ʿmtn (form G 56 d;pers.n.) CIH 376/1-2, 6.

ʿnn (form A;pr.n.) Ja 2855/2.

ʿnnn (form F 3 f;pers.n.) Ja 2855/17. pr.n.) Diaz 1/1; Ja 2856/1.

ʿsy (v.) RÉS 3950.

ᶜfr (v.) 2nd form: Ja 2861/5,2862/4-5.

ᶜṣmm (form F 3 e;pr.n.) d": Ja 2872.

ᶜqᵓšb (form G 59;pers.n.) Ja 2860 j 1.

ᶜqb (pers.s.) pl.: "t: Iryani 13/8.

ᶜr (s.) CIH 105/2; Ja [2864/3], 2867/5, 8; "hw (fem.): Ja 2861/4; b"hw (fem.): Ja 2867/2.

ᶜrgn (form F 3 f;pr.n.) Ja 2833.

ᶜrrn (form F 3 f;pr.n.) Lu 3/2.

ᶜrrt (form F 3 h;pers.n.) Ja 2848 av/2.

ᶜrš (s.) pl.: ᶜryš: Ja 2867/4.

ᶜšq (s.) pl.: "t in "s: Ja 2863/4.

ᶜšr (number) Ga 69/9.

ᶜšrt (s.) pl.: ᶜšr: Fakhry 2.

...ᶜtt (pers.n.) RÉS 4416/2.

ᶜttr (div.) CIH 104/(2), 5-6, 8, 105/1; Ga 85/3; Ja 2839/24, 2848 L/2, 3, 4, w/2, y/5, 6, 8, 9, 11, 13, ab, ad/1, 3, [ag/1], ah/2, an/3, ar/2, 3, 6, 7, ax/3, 2851/8;2867/6; Khalidy-Condé 2/4; RÉS 4809, 4811 + 4808; b": CIH [104/15],105/5, 366 c, (d), [366 bis a]; Fakhry 61/3; Ja 2839/22, [2840/1], (2841/2), 2850, 2852/2; l": Ja 2870/3.
"šymm: [CIH 366 c, d]; "šrqn: Ja 2851/7.

ᶜttrm (div.) Ja 2860 d.

]ᶜtt (pers.n.) RÉS 4416/2.

ġ

ġylm (form F 3 e;pr.n.) Gl 912.

ġyrm (form F 3 e;pers.n.) Ja 2860 ah.

ġlyt (s.) NaNAG 15/5.

ġll (v.) NaNAG 15/5.

ġfr (form A;pr.n.) Ja 2834/5.

ġfrm (form F 3 e;pers.n.) CIH 104/2.

f

f- (conj.) "l: Ja 2939/20; cf. also ᵓw, hrg, ḫyy.

f (initial of a pers.n.) Ja 2860 aj.

fdy (v.) "hw: Ja 2848 L/3, y/8, 12,13, ar/3, 6, ax/3; "hmw: Ja 2848 y/5; perf.: Ja 2855/4.

fynt (form F 3 h;pers.n.) RÉS 4411/1.

fyšn (form F 3 f;pr.n.) Fakhry 61/2.

fnwt (s.) Ja 2834/(4-5), 6.

fᶜl (s.) Ja 2867/3.
(v.) cf. 4th form hfᶜl.

fᶜrm (form F 3 e;name) (Graf 9/2).

fḍḥm (form F 3 e;pr.n.) (Ja 2839/7).

fqd (v.) NaNAG 15/5.

frd (adj.) Fakhry 74/3.

frdm (form F 3 e;pr.n.) (d)": Graf 11/2.

fryš (form E 6;pers.n.) Ja 2860 k.

frṭtn (form G 56 d;pr.n.) [Ga 1226/5], Ja 2871/4.

frq (v.) 2nd form: y" in "hw: Ja 2870/4.

fth (s.) Ja 2856/4.
(v.) cf. 4th form hfth.

ṣ

ṣbḥᵓmr (form G 59;pers.n.) Ja 2848 z/2.

ṣbḥhmw (form G 49 c;pers.n.) RÉS 3099 A, (B).
pr.n.) Ja 2842 e/2.

ṣbḥm (form F 3 e;pers.n.) Ja 2848 ad/1, 2.

ṣbḥᶜly (form G 59;pers.n.) Ja 2848 z/1.

ṣbḥrm (form G 59;pers.n.) Ja 2848 ak, aq, ar/1, 2, 5.

ṣd (s.) RÉS 4176/7.

ṣdq (adj.) CIH 104/12-13, 105/5; Ja 2839/16.
(adverb.adj.) Ga 66/6.
(V.)2nd form:CIH 104/5,8;Ja 2855/1.

ṣw[(2nd pers.n.) Fakhry 80-85 D.

ṣwb (s.) pl.: "t: Ja 2867/3.

ṣwᶜm (form F 3 e;pr.n.) CIH 343/13.

ṣwrↄyb (form G 59;pers.n.) Ja 2843 b.

ṣḫḫ (s.) NaNAG 15/4.

ṣyd (form A;pr.n.) J. Macsâl 5/12.

ṣlm (s.) CIH (104/3-4), 105/2, 3; Ja 2839/4; pl.: ↄ": CIH 457/4.

ṣᶜqn (form F 3 f;pers.n.) RÉS 4416/2.

ṣr (v.; ṣrr) cf. 4th form hṣr.

ṣrwḥ (form E 5; pr.n.) CIH 384 bis; (Diaz 1/2); Ja [2854/1], 2855/2, 4, 11, 2856/1, 2.

ṣrḥ (s.) pl.: "t in "hw: Fakhry 112-115.

ṣrr (s.) d": RÉS 4176/7.

ṣtt (form A;pers.n.) Ja 2860 ab.

ḍ

ḍbↄ (v.) "hmw: RÉS 3099 A.

ḍnↄn (form F 3 f;pr.n.) CIH 104/3,105/2.

ḍwrnhn (form G 54;pr.n.) CIH 439/2.

q

qbl (v.) cf. 4th form hqbl.

qbltn (form G 56 d;pr.n.) CIH 439/2.

qbnↄmr (form G 59;pers.n.) Ja 2848 n/5.

qdm (adj.) Ja 2855/13, 2862/5.
(pers.s.) pl.: Ga 69/8.
(v.) cf. 5th form tqdm.

qdmm (form F 3 e;pers.n.) Ja 2848 t.

qht (s.) b": DJE 17/5.

qwl (pers.s.) pl.: ↄ": Iryani 13/8;Ja 2861/2, 2862/3.

qwmm (form F 3 e;pers.n.) Ja 2848 aq.

qḥ (v.; qwḥ) cf. 4th form hqḥ.

qṭb (form A;pers.n.) Ja 2852/1.

qṭw (s.) b"hw: Ja 2870/4-5.

qṭn (adj.) Ja 2856/3.

qyḥ (adj.) RÉS 2693/3.

qyl (pers.s.) CIH 658/2; Ja 2864/1, 2867/1.

qyn (pers.s.) Ja 2855/2, 4, 11; pl.: ↄ": Ja (2854/1).

qyf (s.) Lul6+CIH 367/1.

ql (v.; qwl) y" in "n:Ja 2867/10.

qny (s.) Ja 2834/7.
(v.) y" in d"nn: Ja 2867/10; "nhw: CIH 105/3; pl.: "w in d": Ja 2867/9; cf.also 4th forms hqny, sqny.

qsd (pers.s.) pl.: RÉS 4176/7.

qᶜn (form A;pers.n.) Ja 2848 au.

?qr? (s.) RÉS 4416/1.

qšb (v.) cf. 4th form hqšb.

qśms (form G 55;pers.n.) JaPRER,p. 49.

r

]r[(?) Ja 2848 av/3.

rↄ (deitic part.) CIH 376/10.

rↄs (s.) b": Ja 2848 av/2; db":Fakhry 2.

rbbm (form F 3 e;pers.n.) Ja 2863/1.

rby (v.) (Ja 2834/6).

.rbm (pers.n.) [Fakhry 80-85 A].

rbbns (form G 59;pers.n.) Fakhry 87/3-4.

rbᶜ (form A;div.) "hmw:Ja 2851/9.

rbšm (form F 3 e;pers.n.) RaBY 1.

rbšmsm (form I 1 ab;pers.n.) CIH 104/1, 6, 8-9.

rdↄ (s.) Ja 2852/3, 2871/5; b": Ga 69/6-7.

rdmn (form F 3 f;pr.n.) CIH 658/2;Ja 2861/2, 2862/3, 2864/2, 2867/1,7.

rdᶜn (form F 3 f;pr.n.) Ja 2848 r.

rḥmnn (form G 54 e;div.) Ga 69/7.

rydn (form F 3 f;pr.n.) d": (Ga 71/3), Ja 2839/[19], (20); J. Macsâl 6/2, 3, 4, 9, 12, 15.

rym (v.) inf.: "n: Ja 2851/2.

rymm (form F 3 e;pr.n.) Ja 2871/4.

rymn (form F 3 f;pr.n.) Ja 2848 ar/1, 2869/2.

rkbm (form F 3 e;pers.n.) Ja 2860 z.

rnyn (form F 3 f;pers.n.) Ja 2857/1.

rnm (form A;pr.n.) Ja 2834/6.

rnᶜ (form A;pers.n.) Ja 2860 h.

rntn (form G 56 d;pers.n.) Ja 2861/5.

rsmm (form F 3 e;pers.n.) Mū 1/1.

rᶜb (v.) Ja 2865 b/3.

rᶜyn (form F 3 f;pers.n.) Ja 2860 s.

rfɔnthw (form G 59 g;fem.pers.n.) Iryani 34/4.

rfdn (form F 3 f;pr.n.) d": Ja 2855/13-14.

rfḥm[(pr.n.) Ja 2848 av/2.

rṣfm (form F 3 e;pr.n.) (Graf 6/3).

rḍw (s.) [Ja 2839/16].

rš̌w (pers.s.) Ga 66/4.
(v.) CIH 384 bis; Ja 2848 L/2,n/2, y/8, 11, 13, ad/3, an/3,ar/2, 6, ax/2-3; YM 1064/4; pl.: "w: Ja 2848 y/5.

rš̌wt (s.) Ja 2848 ad/3; "hw:Ja 2848 ab; b"hw: Ja 2848 L/4-5, w/3, ad/2, ah/3-4, ar/3; b"hmy: Ja 2848 y/13; pl.: "hmy: Ja 2848 y/13; "hw: Ja 2848 ad/3.

rš̌ḥ (form A;pers.n.) Ja 2860 x.

rt (s.) b": Gl 1573/2.

rtd (v.) Ja 2867/8;cf. 4th form hrtd.

š̌

š̌ (initial of a pers.n.) Ja 2860 v.

š̌ɔm (pers.s.) Ja 2856/3.
(v.)y" in d"n: Ja 2856/2; pl.:"w: Fakhry 112-115.

š̌bwt (form F 3 h;pr.n.) Iryani 13/8.

š̌bmhmw (form G 49 c;pers.n.) Ja 2858/1.

š̌bᶜ (s.) Ja 2848 ax/4.
(v.) cf. 4th form hš̌bᶜ.

š̌bᶜn (form F 3 f;pr.n.) Ga 69/6; d": Graf 6/2.

š̌hrᶜly (form 59;pers.n.) Ja 2855/15-16.
pr.n.) d": Ja 2851/4.

š̌wfḥrm (form G 59;fem.pers.n.)Lu 3/1-2.

š̌ḥrrm (form G 52 a;pr.n.) Ja 2861/4, [2864/3], 2867/2 ,5 , 8.

š̌ym (pers.s.) CIH 366 c, [d], 366 bis a; "hmw: Ja 2871/3.

š̌ymm (form F 3 e;div.epith.) Ja 2851/8;cf. also ᶜttr.

š̌lwlḥy (form G 59;pers.n.) Ja 2848 aw.

š̌lym (form E 6;pers.n.) Ja 2833.

š̌lt (number) Fakhry 2.
(ordin.number) Ja 2848 ad/3.

š̌ltt (number) CIH 366 (c), d.

š̌m (v.; š̌ym) cf. 5th form tš̌m.

š̌ms (form A;div.) "hw: Ja 2861/3,2862/4; "hmw: Ja 2851/8.

š̌msy (form F 3 c;pers.n.) Ja 2860 as.

š̌msm (form F 3 e;div.) DJE 17/5; Ja 2867/2, 6, 8.

š̌mr (form A;pers.n.) J. Macsâl 6/3.

š̌mt (v.) 2nd form: y" in "nn: (Ja 2839/20).

š̌nɔ (pers.s.) [CIH 104/15],Ja 2851/6.

š̌ᶜb (pers.s.) [Diaz 1/1]; Ja 2856/1; "hmw: Ja 2867/7; [m]": Ja 2856/2: pl.: ɔ": Ja 2867/10; "hmw: Ja 2867/7-8, 10.

š̌ġb (form A;pers.n.) Ja 2860 ag.

šfnnsr (form G 59;fem.pers.n.) Irya-ni 34/1, 3.

šfnsr (form G 59;pers.n.) MH 1/5(?).

šfnq (form D 8;pr.n.) NaNAG 18/1.

šfnqyn (form G 59;fem.pers.n.) NaNN 22/4-5.

šfʿrm (form G 59;fem.pers.n.) CIH 389/2.

šfsy (form D 8;pers.n.) Ja 402/1.

šfq (form A;pr.n.) Ja 2848 ac, 2860 i.

šṣy (s.) [CIH 104/15].

šṣṣ (adj.) Ja 2855/8.

šṣr (s.) Ja 2848 c.

šqr (v.) Fakhry 61/2; cf. 4th form hšqr.

šrḥb (form D 8;pers.n.) Ja 2108/2.

šrḥbʾl (form I 41;pers.n.) Fakhry 74/5 ; Ja 555/1.

šrḥsy (form G 55 a;pers.n.) JaPREP, p. 45.

šrḥʿtt (form I 1 x;pers.n.) (Ja 2832 /1).

šrshmw (form G 49 c;pers.n.) Ja 2848 aa, af/2, am/2, an/2, ao/2, ap/3, at.

.šrshmw (pr.n.) Ja 2839/9.

šrʿ (v.) pl.: "w: Fakhry 74/2; d": Fakhry 74/2.

šrʿt (s.) Fakhry 80-85 C; pl.: šrʿ: Fakhry 80-85 B , D.

šrqn (form F 3 f;div.epith.) CIH [104/15], 105/5; Ja (2839/24), 2867/6-7, 2870/3; cf. also ʿttr.

šśgm (form D 8;pr.n.) CIH 102/2.

ś

śʾdnm (form G 54 d;pr.n.) Ja 2848 z/1.

śwm (form A;pr.n.) Ja 2842 a.

śḫr (s.) (Ga 70 A).

śhl (adj.) CIH 376/13.
(v.) dual: "y: CIH 376/1.

śn (v.) RÉS 4176/6.

śr (s.) pl.: "t: Ja 2867/4; "hw: (Ja 2864/3-4).

śrkm (form F 3 e;pr.n.) Ja 2865 c/2.

t

.t.. (?) Ja 2848 av/3.

..t (pers.n.) RÉS 4809.
(s.) Fakhry 80-85 B, C;Ja 2869/2 , 3.

tʾw (v.; ʾwy) fem.: "t: Bellerby-2 m B/1.

tʾzl (form D 9;epith.) Ja 2867/5.

tʾlb (form D 9;div.) CIH 338/6; DJE 17 /4; Ja 2871/3-4; RÉS 4176/7.

.?.tb (2nd pers.n.) Ga 73/2-3.

tbʿkrb (form G 59;pers.n.) Ja 2855/16 -17, 2871/1.

thmm (form F 3 e;pr.n.) b": Ja 2861/5 , 2862/5.

twsy (v.; wsy) pl.: "w: Ja 2855/12.

twtb (s.) Ja 2867/4.

thgrt (s.) pl.: thgr: Ja 2869/3.

thyly (form G 73;fem.pers.n.) CIH 568 /1.

thyʿz (form G 73;fem.pers.n.) CIH 581 /1, etc.

thrg (s.) Ja 2867/6.

tkrb (v.; krb) "s: (Ja 2357/3-4).

tnbt (s.) "hw: Fakhry 74/1-2.

tnkr (s.) NaNAG 15/5.

tʿlm (v.; ʿlm) CIH 376/16; Ja 2855/6, 15; pl.: "w: Gl 1573/2.

tfr (s.) 1": RÉS 4176/7.

tqdm (v.; qdm) CIH 439/2; pl.: "w: Ja 2863/2.

trḥ (s.) b": Ga 85/4.

trḥ (v.) cf. 4the form htrḥ.

tšm (v.; šm) CIH 338/6.

t

-t (ḥaḍr fem.pers.pron.) cf. mdlw.

tʾrn (form F 3 f;pers.n.) [Ga 71/2].

tbtn (form G 56;pr.n.) d": Ga 75/4.

thwn (form F 3 f;div.epith.)cf.ʾlmqh.

twbnʿm (form G 59;pers.n.) TC 1873.

twbsy (form G 55 a;pers.n.)Ja 948/1-2.

twr (s.) Ja 2856/2.

twrm (form F 3 e;pers.n.) Ja 2860 a.

tyln (form F 3 f;pr.n.) RÉS 4416/2.

tkm (adj.) fem.: "t: Ja [2839/7], 2855/14.
(s.) pl.: "t in b"hw:Ja 2848 L/3.

tltt (number) Ja 2869/2.

tmnwt (number) dl":J. Macsâl 5/12.

tmny (number) dl": (Ga 73/10).

tmnt (number)(CIH 457/4);Ja 2839/6.

tmr(s.) Ja 2860 L; pl.:ʾ": CIH 104/12, 105/5.

tmt (form F 3 h;pr.n.) RÉS 4176/7.

tny (ordin.number) Ja 2848 an/4.

tnyt (fem.ordin.number) Ja 2848 n/2.

tnt (fem.ordin.number) Ja 2861/5.

tʿlbm (form F 3 e;pers.n.)Ja 2848 z/1.

tr (form A;div.) Diaz 1/3, [4].

...tt (pers.n.?) RÉS 4416/1.

tty (number) Fakhry 74/2.

Saf.

ʾrs (form D 1;pers.n.) LP 921.

A d d i t i o n s .

P. 7, add at the end of l. 3: "I suggest restoring the second group name as d[zbn]r (cf. CIH 541/9) in spite of Fakhry 75 (MaN 21)/2: bn/ḫbtlm/wzbnr; the use of d before the second name is normal."

P. 28, add below l.9: "Iryani 9 does not have [b]nw/dmḫltm; the name of whbʾwm is found also in l. 7, 17 and 28-29."

P. 28, add at the end of l. 21: "p. 288)."

P. 180, add at the end of l. 21: "tnbh is also found in the Qat graffiti from the country of Mukérâs."

P. 195 B, add below l. 7: "Gl 724: RÉS 4811.
Gl 725: RÉS 4812."

P. 195 B, add above l. 25 (from bottom): "Gl 1364 (:GrR 42)/4, p. 119."

P. 199 B, add below l. 3: "SharafT fig. 152: RÉS 3913.

P. 199 B, add above l. 16 (from bottom): "G 50 b: qtlwn: mqtwn."

For the record, note that CIH 338 is GrR 6 a;
RÉS 2693 is SharafT 40;
RÉS 2729 is Fakhry 21; and
RÉS 3958 is AM 60.520.

Table of contents.

Introduction..... 1

I - Mârib and vicinity..... 2
1 - The old city of Mârib: Fakhry 61, RÉS 3943, right half.. 2
2 - The nâṣerah of Mârib: Fakhry 74, 80-85, 112-115, 118; Geukens 8; Ja 2828, 2829..... 3
3 - Private collections..... 10
a - Qâḍî ᶜAbdulraḥmân al-Yûsufî: Ja 2830-2832... 10
b - Moḥammed Šegmân: Ja 2833..... 11
c - Âl Maṭannà: Ja 2834-2837..... 11
4 - al-ᶜAmâyid al-ᶜulyà: RÉS 4782..... 13
5 - The main dam..... 13
a - The southern sluices: CIH 384 bis, 437; RÉS 2650, 2650 bis, 2651, 2651 bis, 2655, 3959, 4416, 4420..... 13
b - The northern sluices..... 17
6 - The second dam: Ja 2838; RÉS 3099 A-C, 4411..... 17
7 - Maḥram Bilqîs: Ja 2839..... 19
8 - Manṭaqat Ṣuwwanâ: Ja 2840, 2841..... 30
9 - J. al-Falaj Janûbân: Ja 539, 2842-2847..... 31
10 - East of J. al-Falaj Janûbân: RÉS 4807, 4809, 4810, RÉS 4811+4808, 4812, 4813.. 33
11 - J. al-Balaq Janûb: Ja 2848, 2849..... 35

II - al-Masâjid and Ja 2850..... 59

III - Ṣirwâḥ in Ḥawlân..... 61
1 - Notes on HÖISH and Ja 2870..... 61
2 - Texts commemorating the building of the temple (CIH 366 bis) and of its enclosure wall (CIH 366)..... 67
3 - Other inscriptions: CIH 376; Fakhry 2, 22; Gl 912; Ja 2851-2856; RÉS 2722, 2729, 2871, 2872..... 76

IV - Ṣirwâḥ in ᵓArḥab: Ja 2857, 2858..... 101

V - A rocky hill north of Ṣancâᵓ: Ja 2859, 2860..... 103

VI - J. Maᶜsâl: Ja 2861-2867..... 110

VII - J. Ḍîn: CIH 103-105..... 120

VIII - ᶜAmrân: CIH 97, 663; Ja 2868, 2869; Lu 3; RÉS 4982..... 123

Appendix n° 1: A.K. Irvine's paper on coinage and weight, and Ja 2873. 125
A - General evaluation of the paper..... 125
B - The legend of some coins..... 127
C - Detailed study of the paper..... 127

Appendix n° 2: Notes on some Ga texts..... 138
A - Introduction..... 138
B - Notes on Ga 3/5, 66, 67, 69-73, 76/1, 80-85; Graf 6..... 139

Appendix n° 3: The two Sab rock inscriptions RaBY 1 and 2..... 154

Appendix n° 4: YM 1064 and W.W. Müller's theory on polyandry in South-Arabia..... 156

Appendix n° 5: J. Ryckmans' theory on some nominal formations..... 169
A - Introduction..... 169
B - J. Ryckmans' theory..... 175
1 - J. Ryckmans' summary of Iryani 34..... 175
2 - The theory..... 177
a - General questions..... 177
b - The names involved..... 183
C - Conclusion..... 190

Abbreviations..... 192

Concordance and list of the texts studied..... 194

Nominal forms. A - General list..... 199
B - Frequency of the forms..... 200
C - Divine names and appellations..... 200

Contents of the plates. A - List of the plates..... 201
B - List of the texts reproduced in the plates 201

Word list..... 202

Additions..... 222

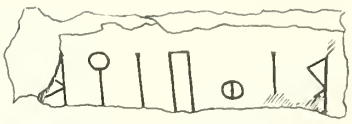
Table of contents..... 223-224

Plates 1 - 21.

2828

2829

2830



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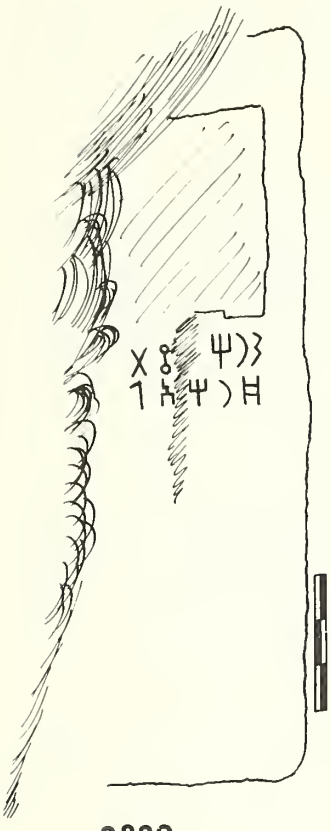

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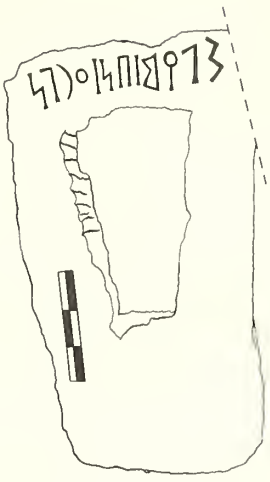

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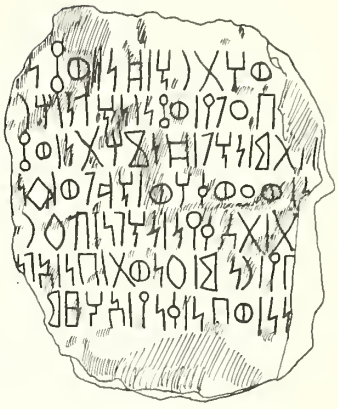

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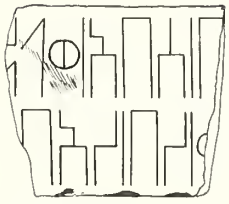

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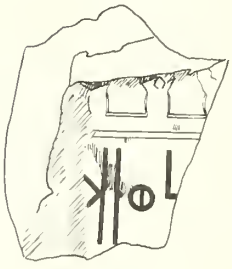

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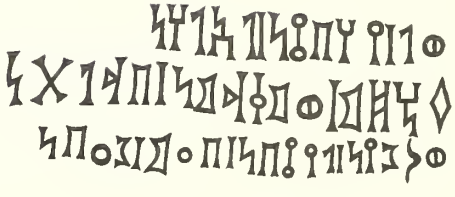

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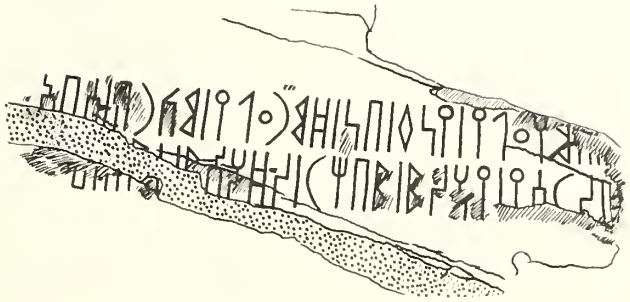

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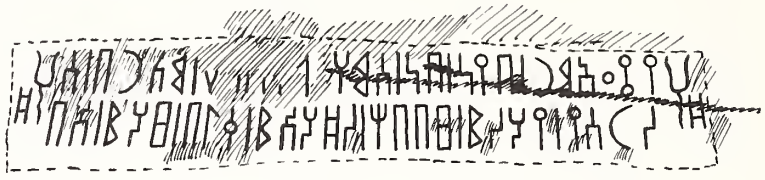
RÉS 4416

RÉS 2650



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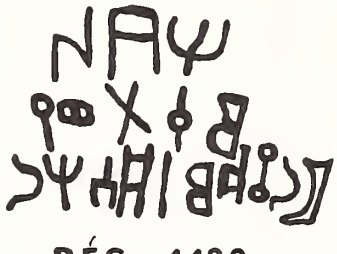
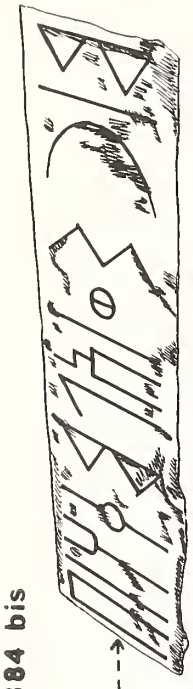
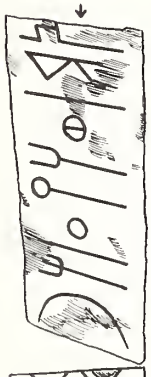
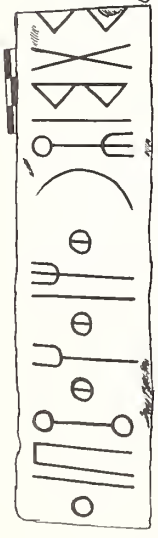


RÉS 4420

CIH 384 bis







RÉS 4411

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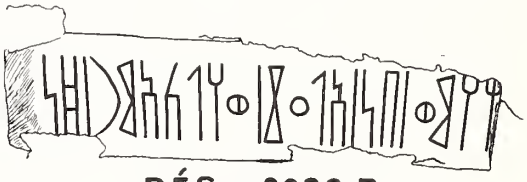

RÉS 3099 B

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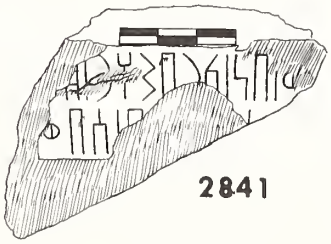

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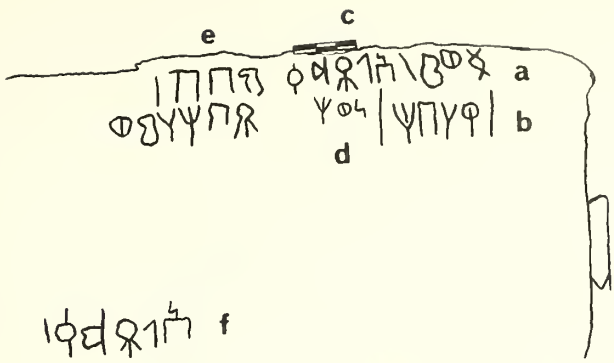

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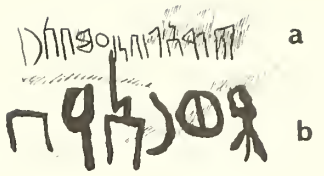

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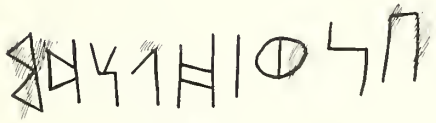

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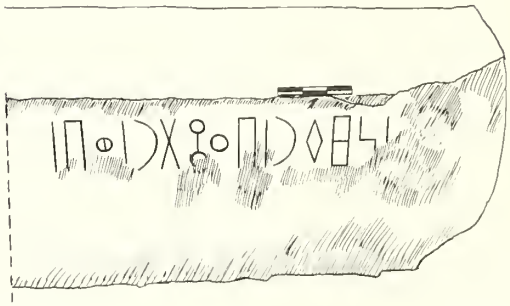
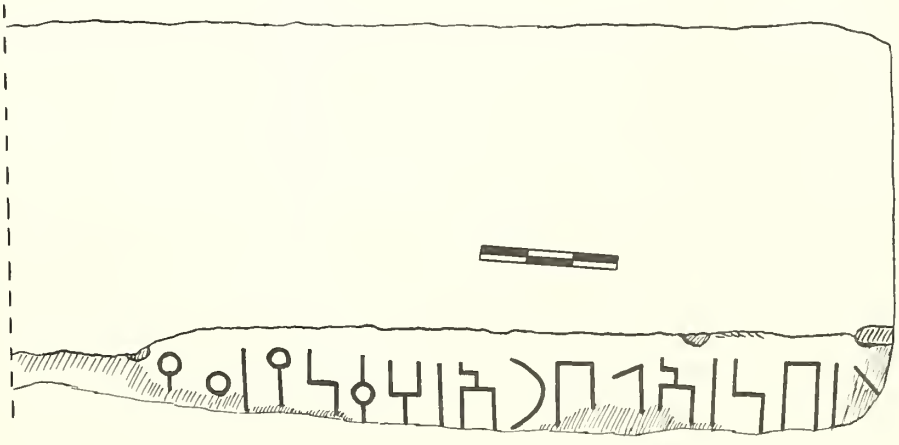


RÉS 4813

RÉS 4809



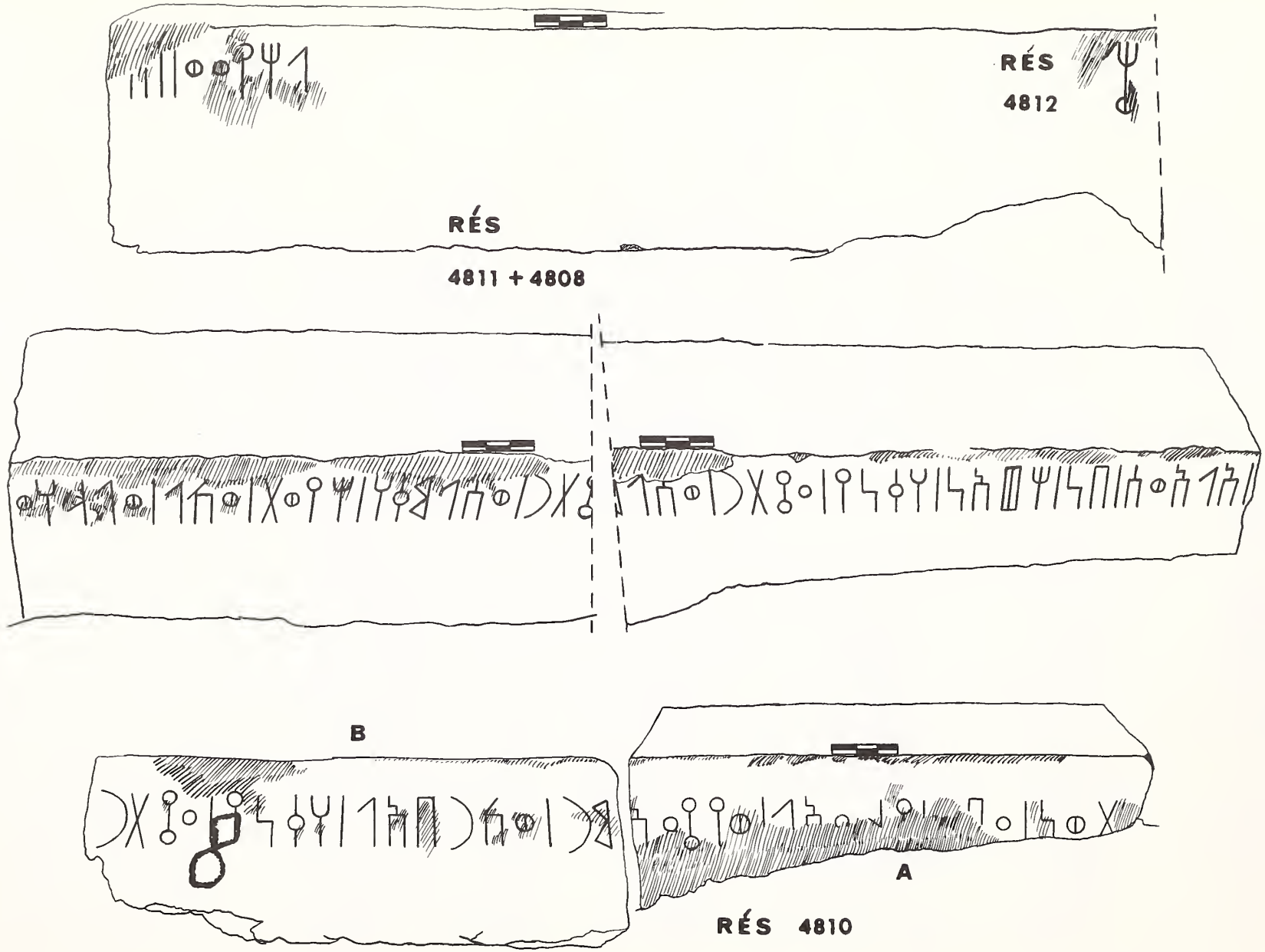
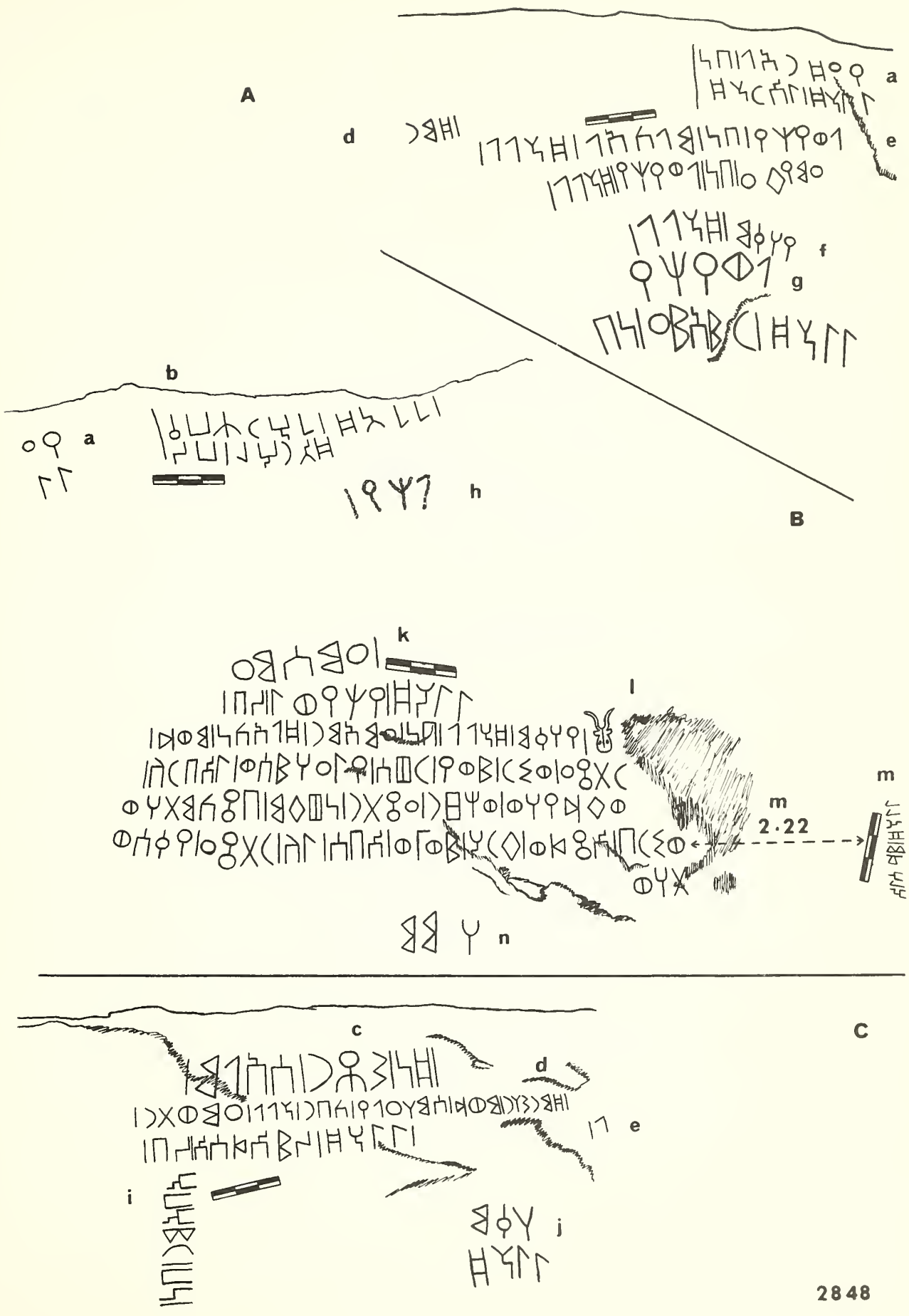


PLATE 4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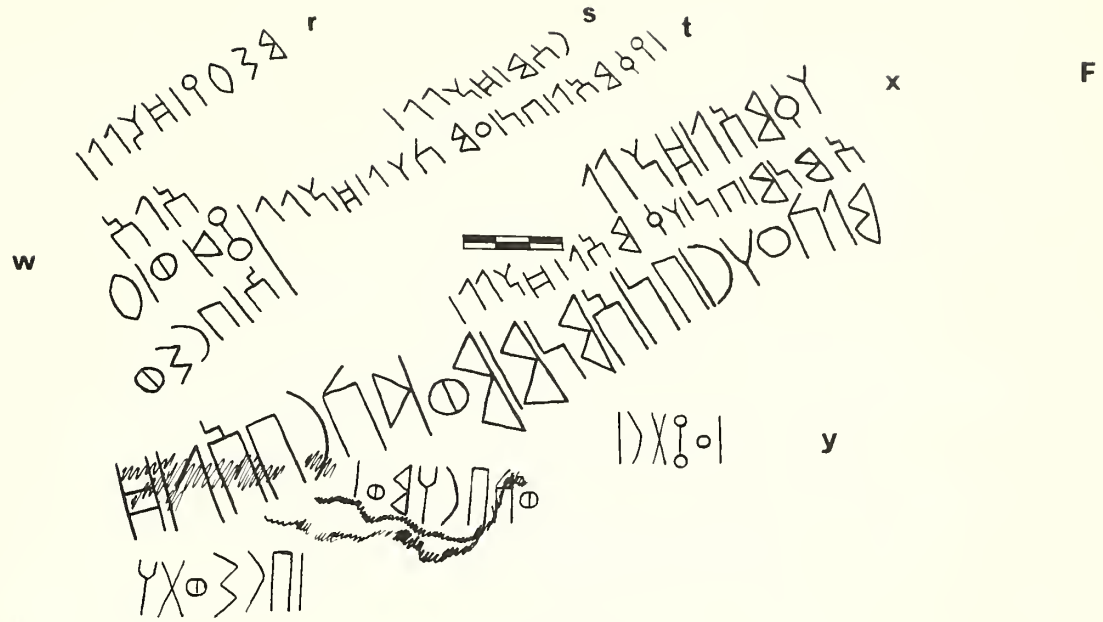
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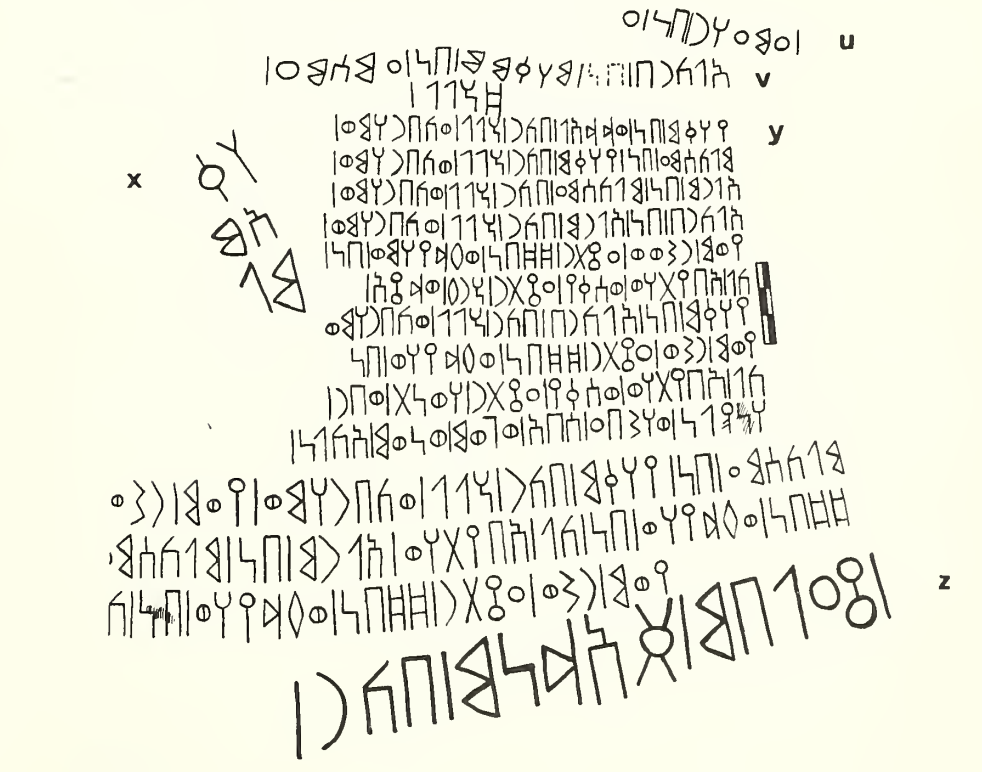
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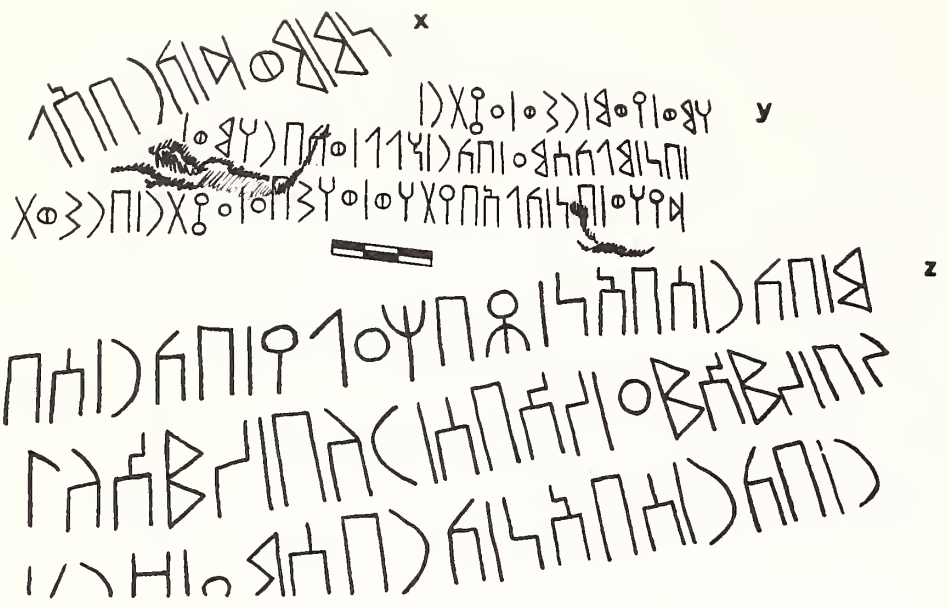

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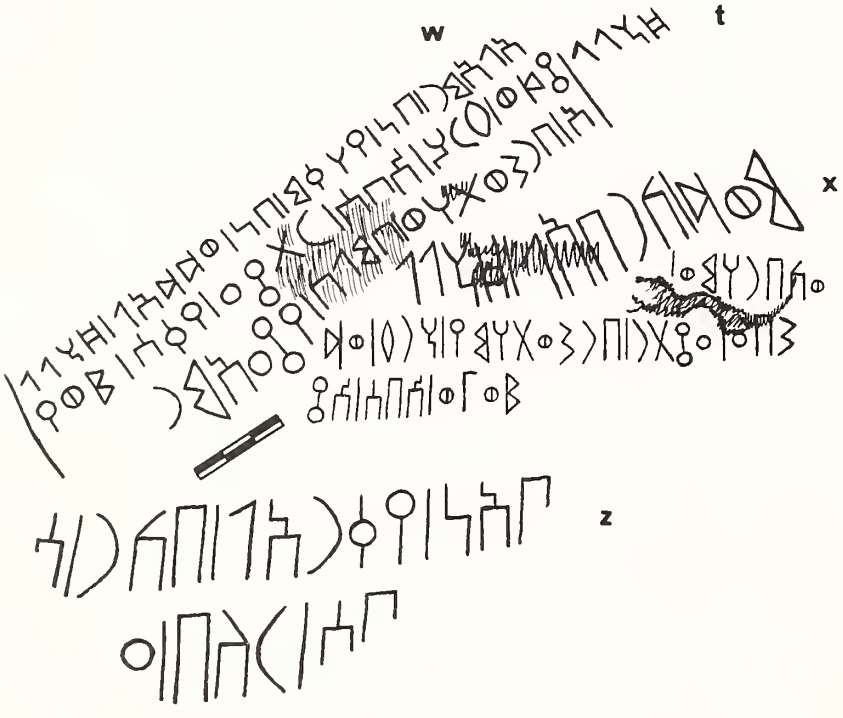

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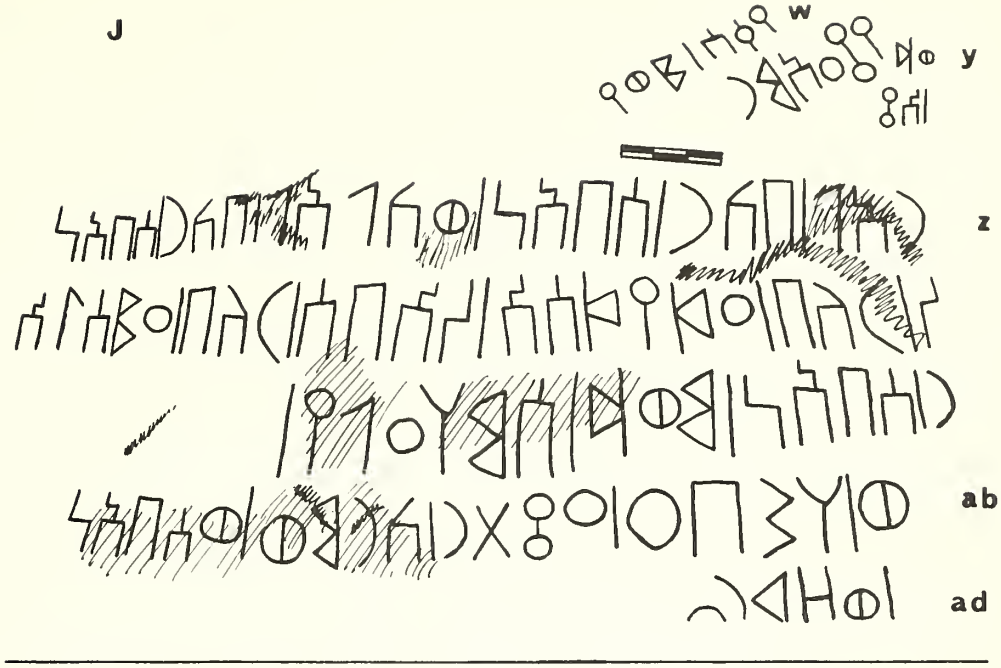

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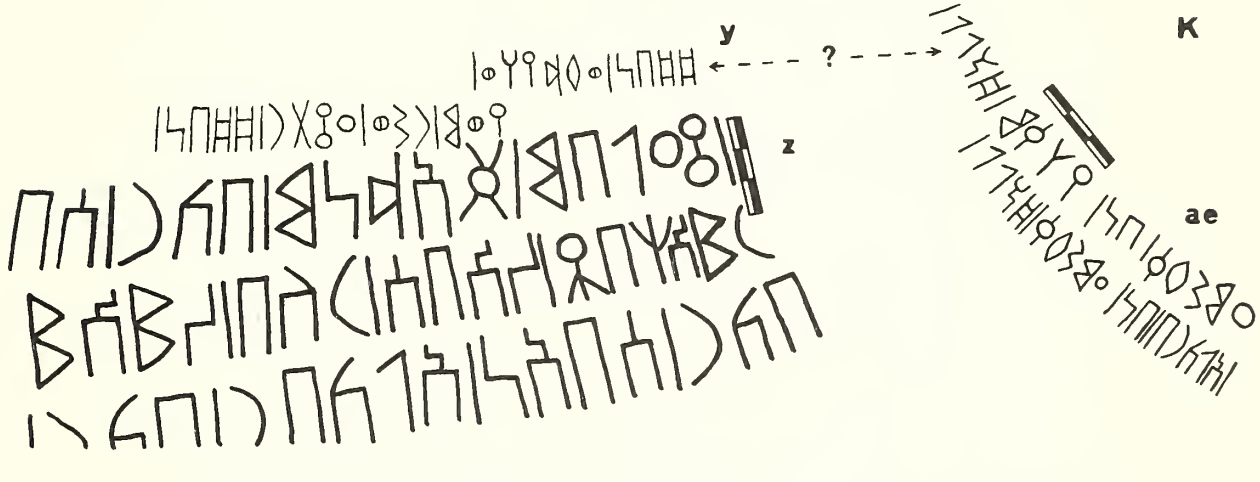

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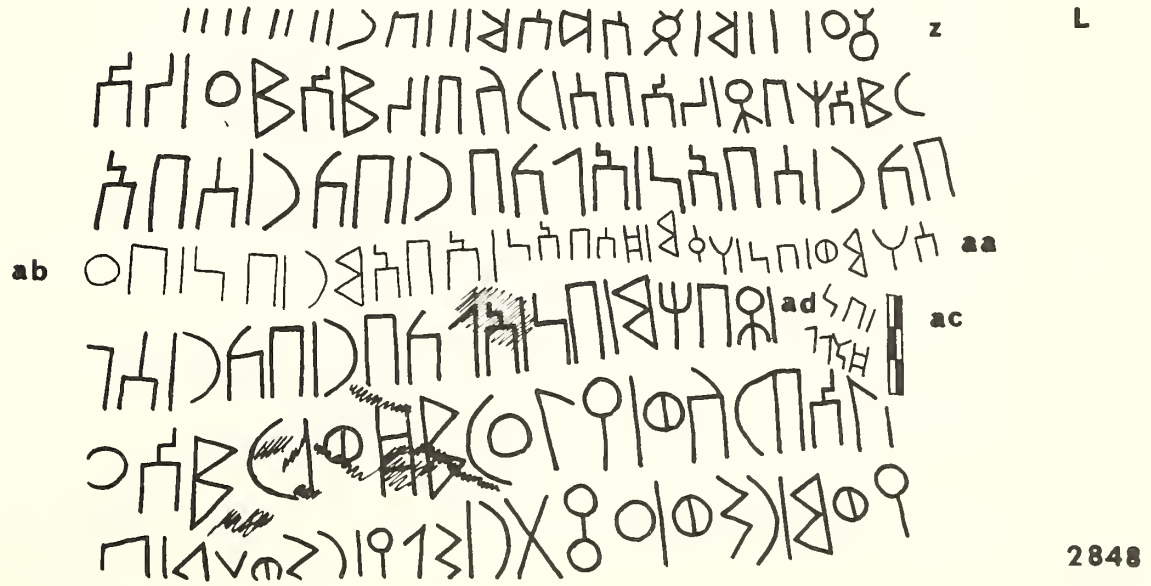

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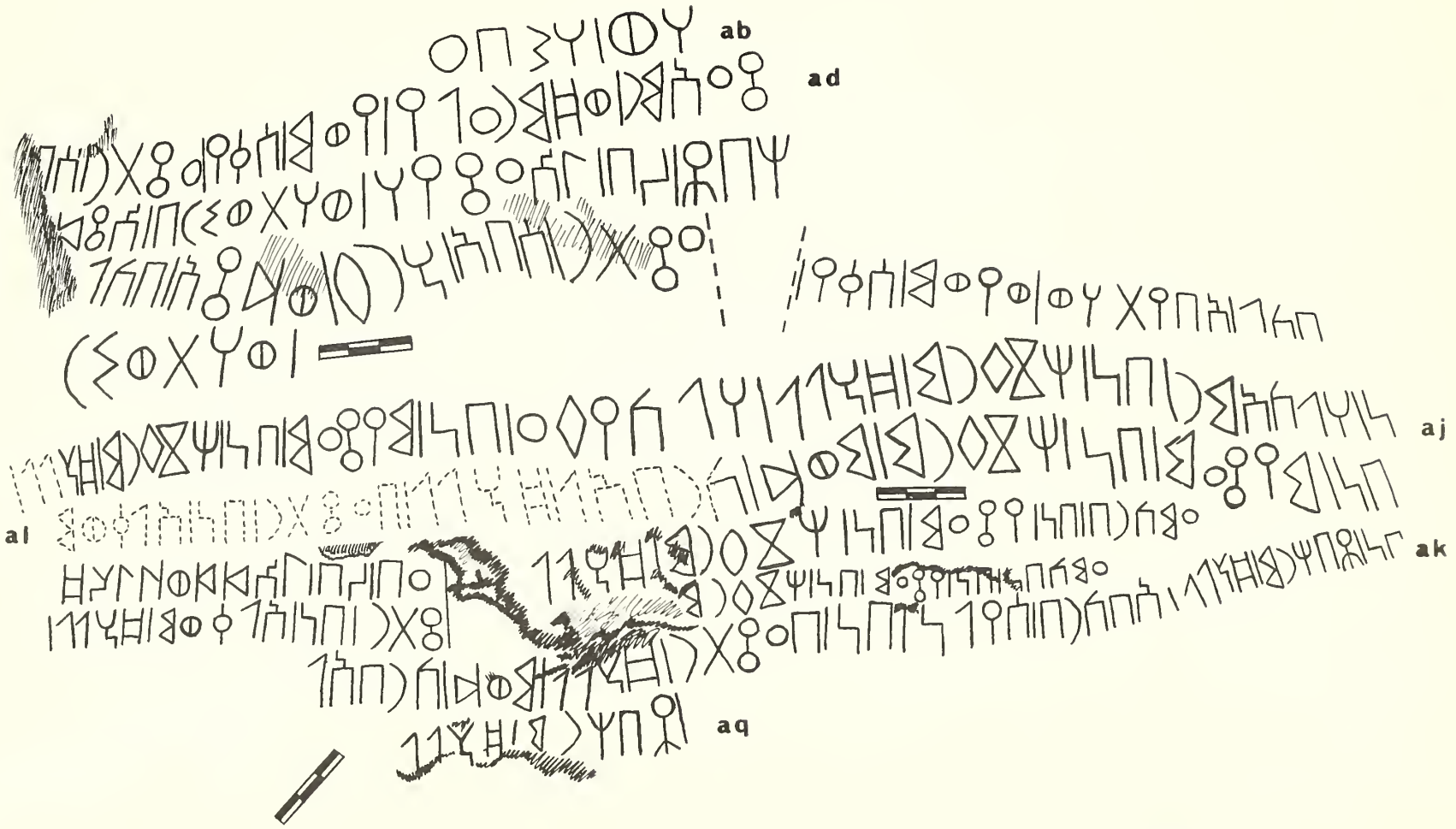
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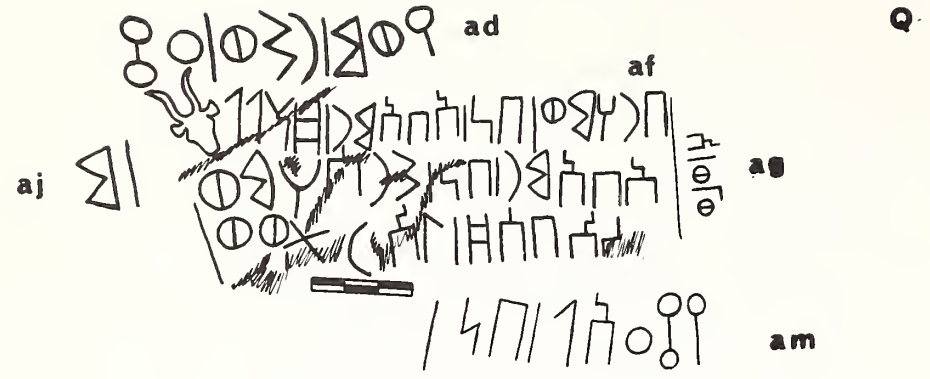
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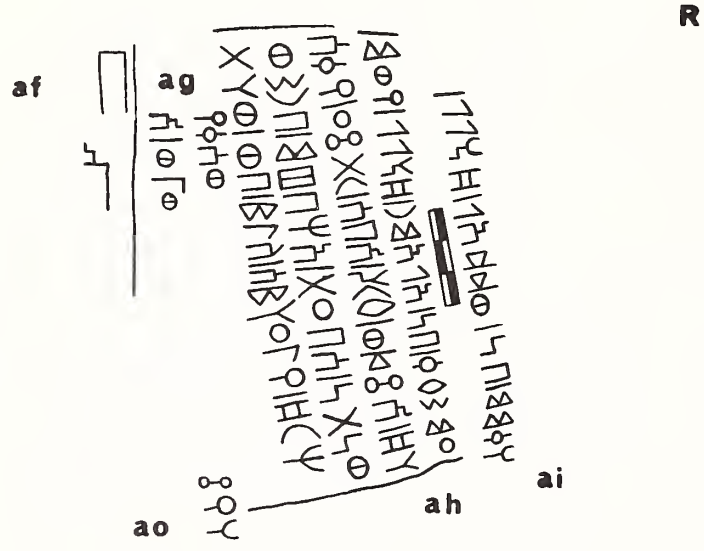
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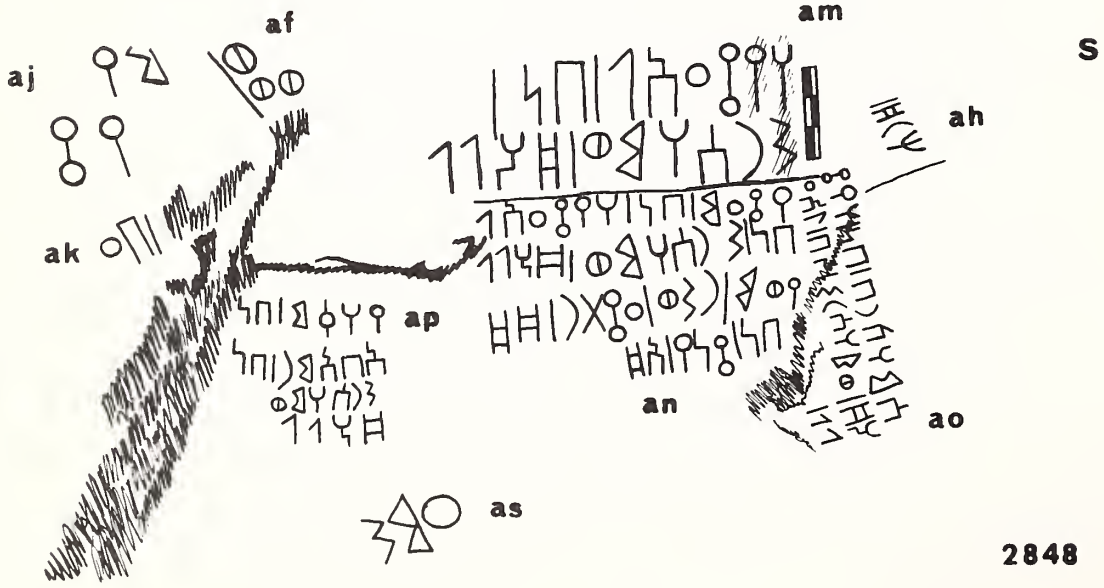
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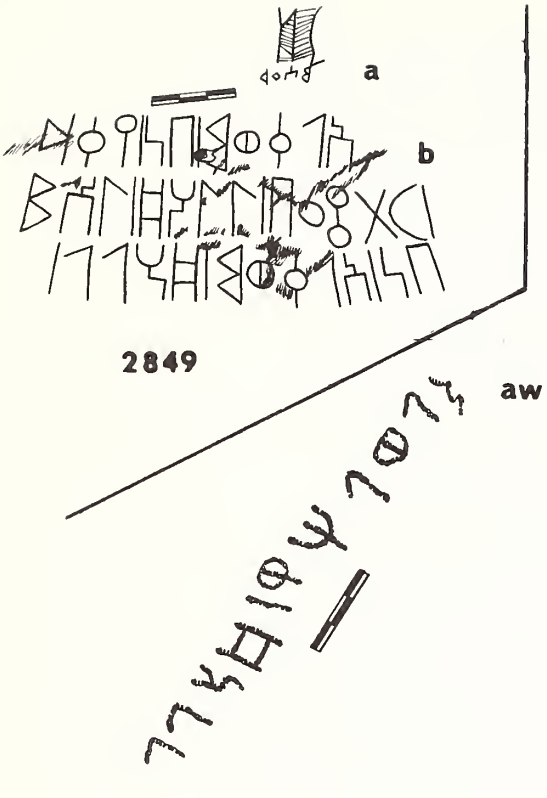

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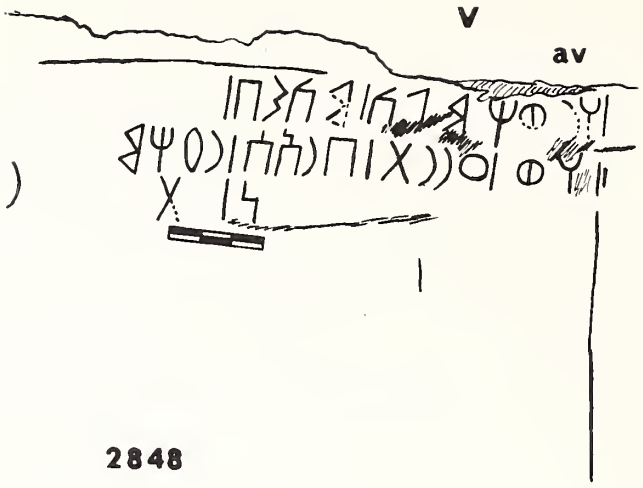

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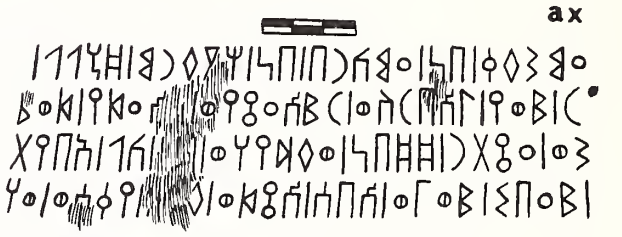

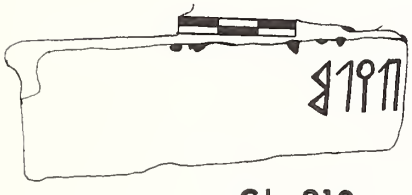

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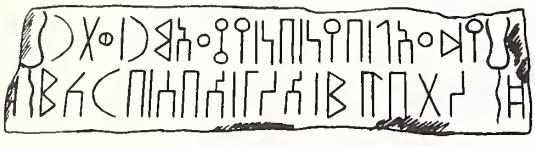

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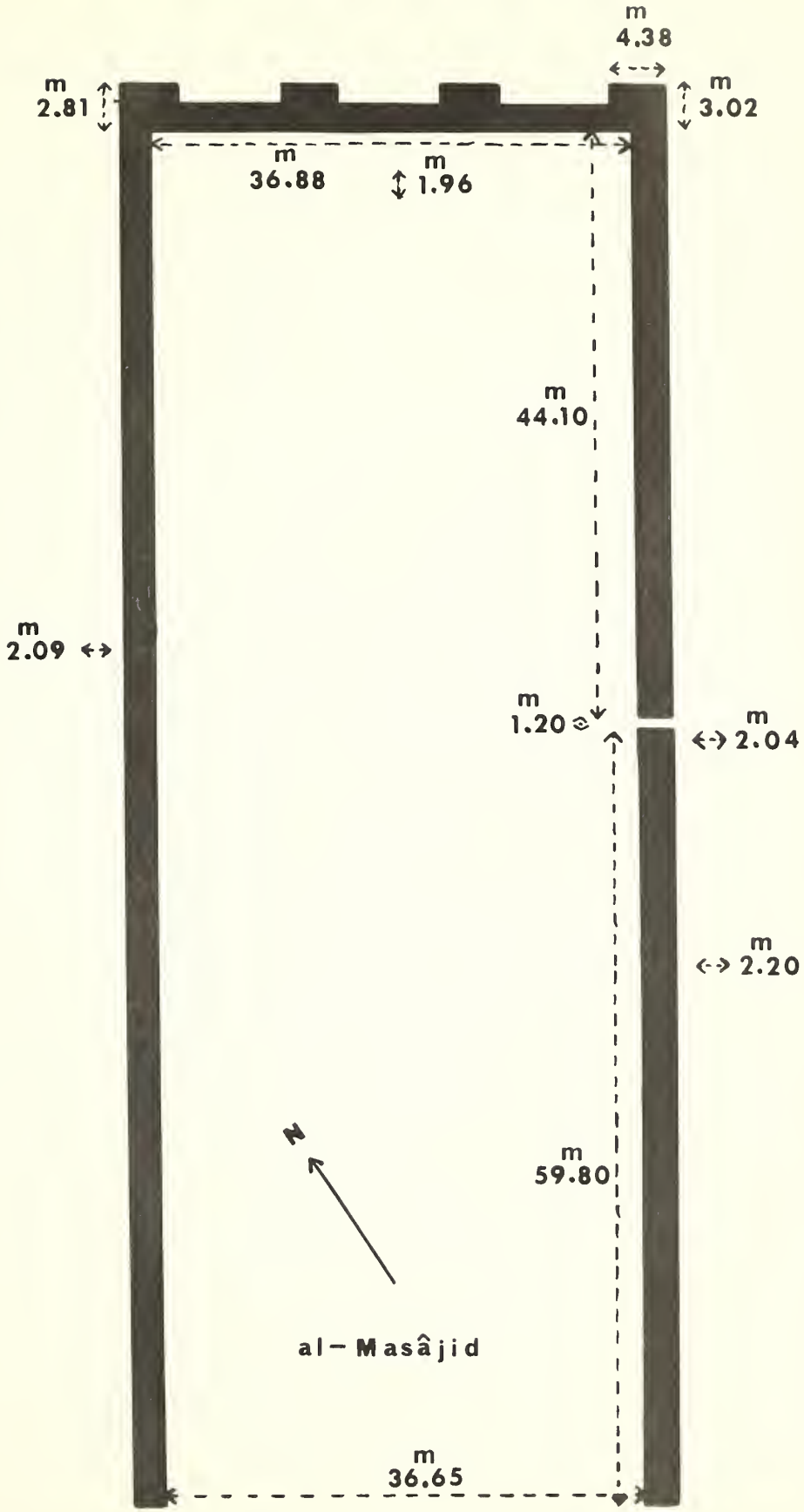
PLATE 15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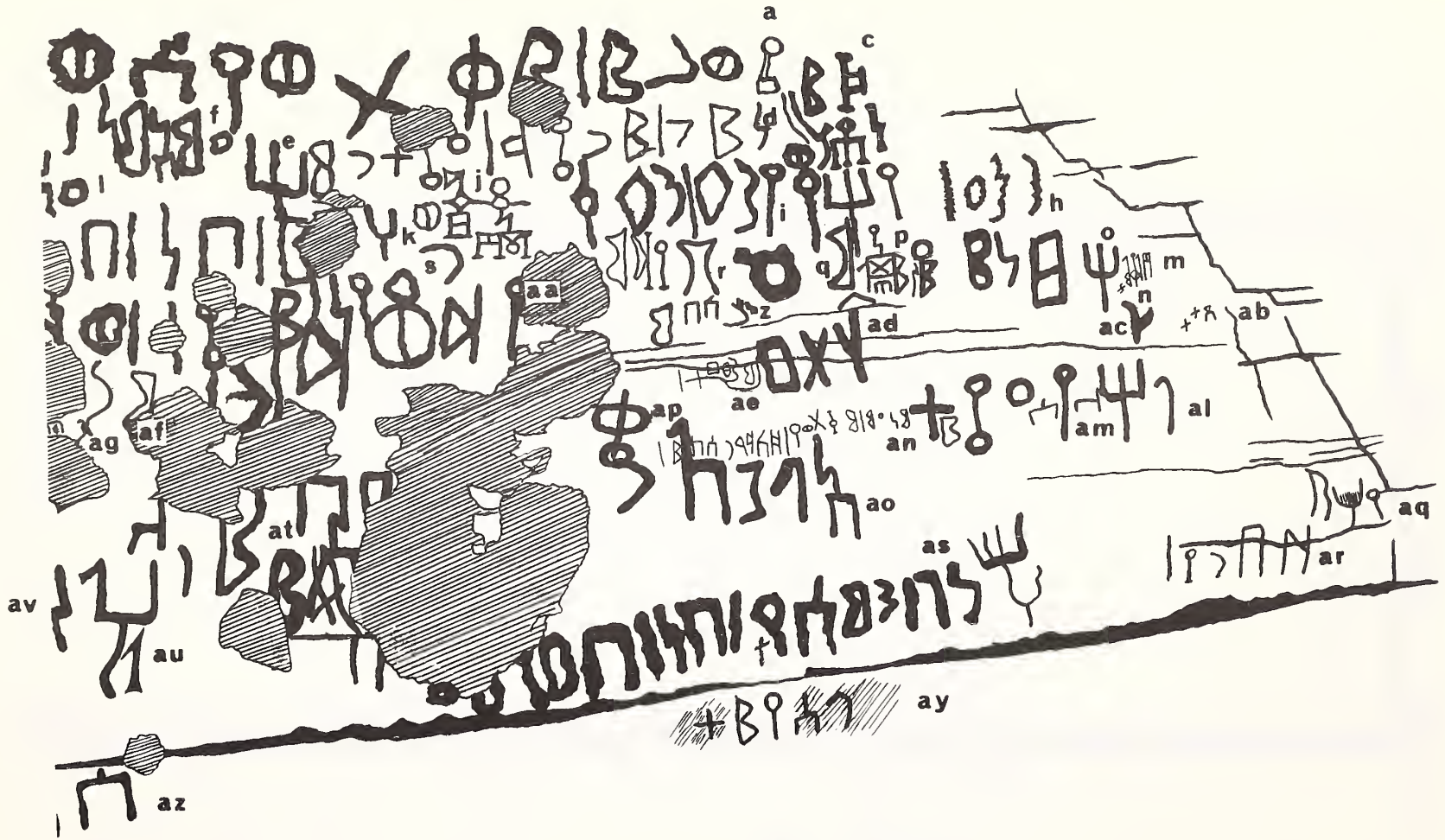

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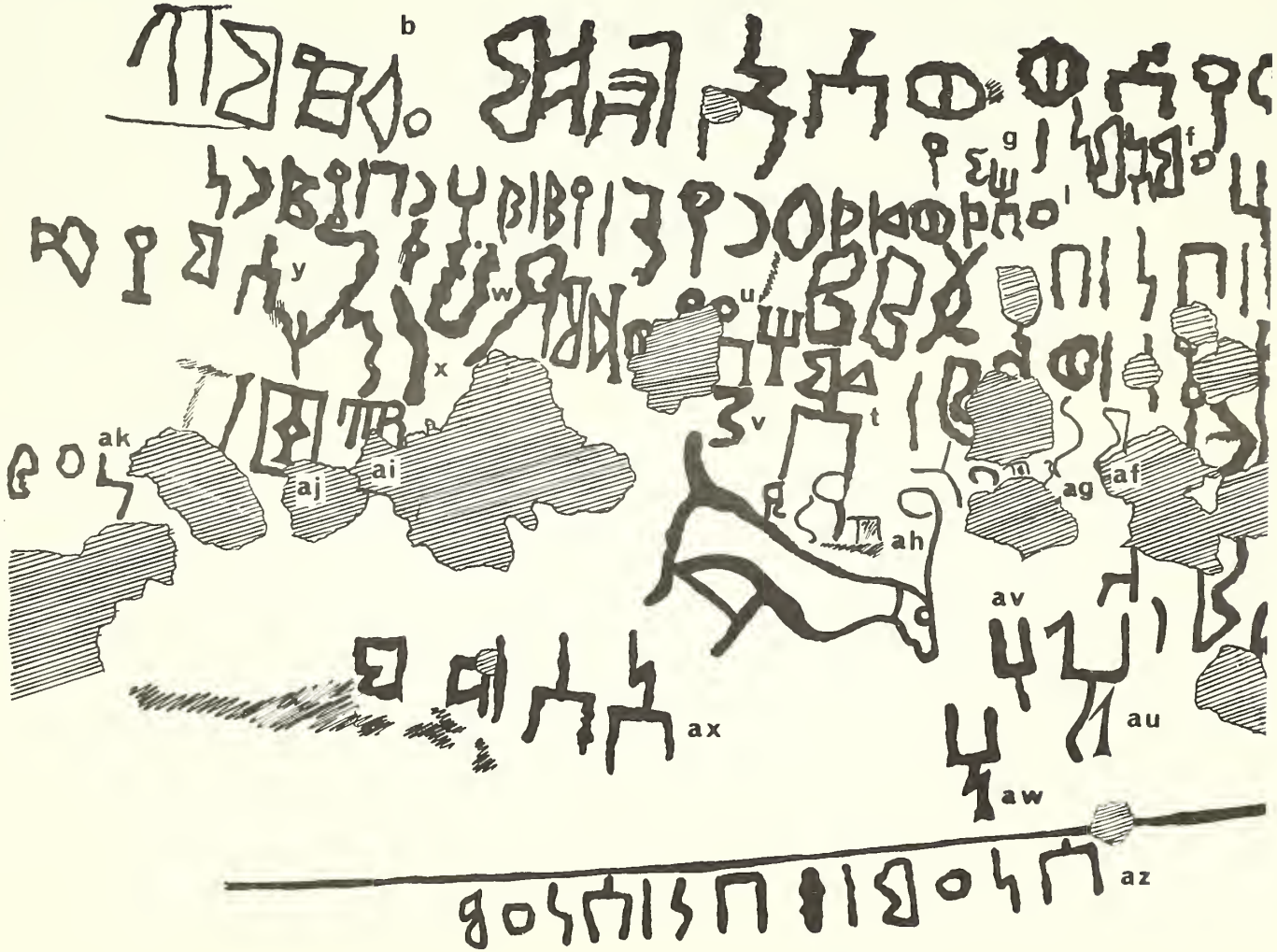
PLATE 16



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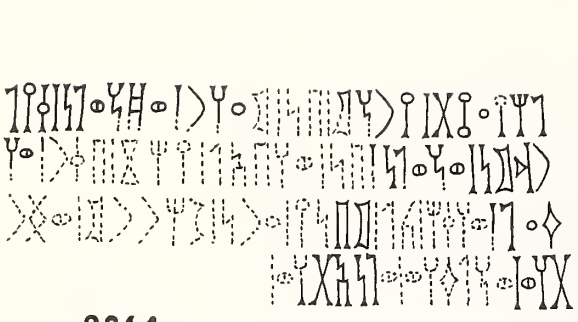

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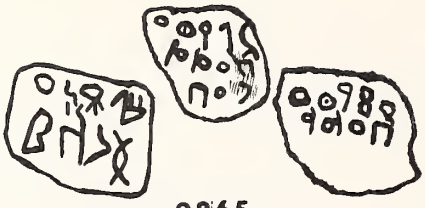

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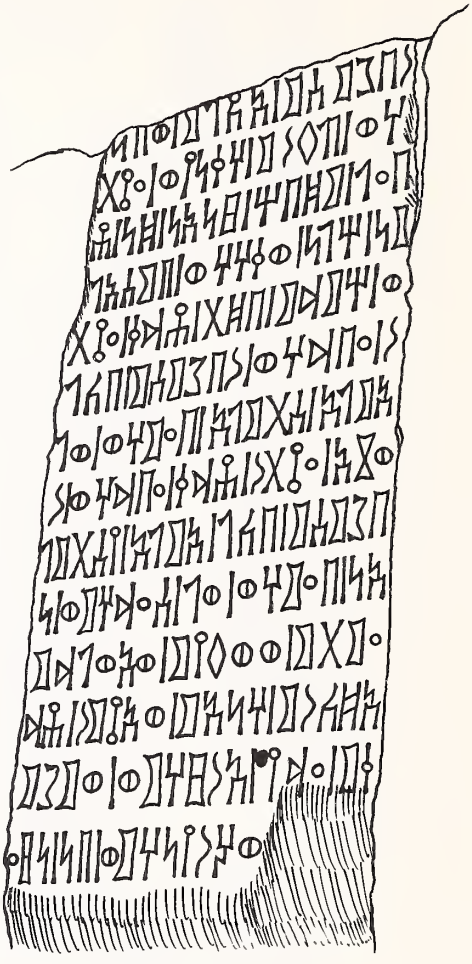
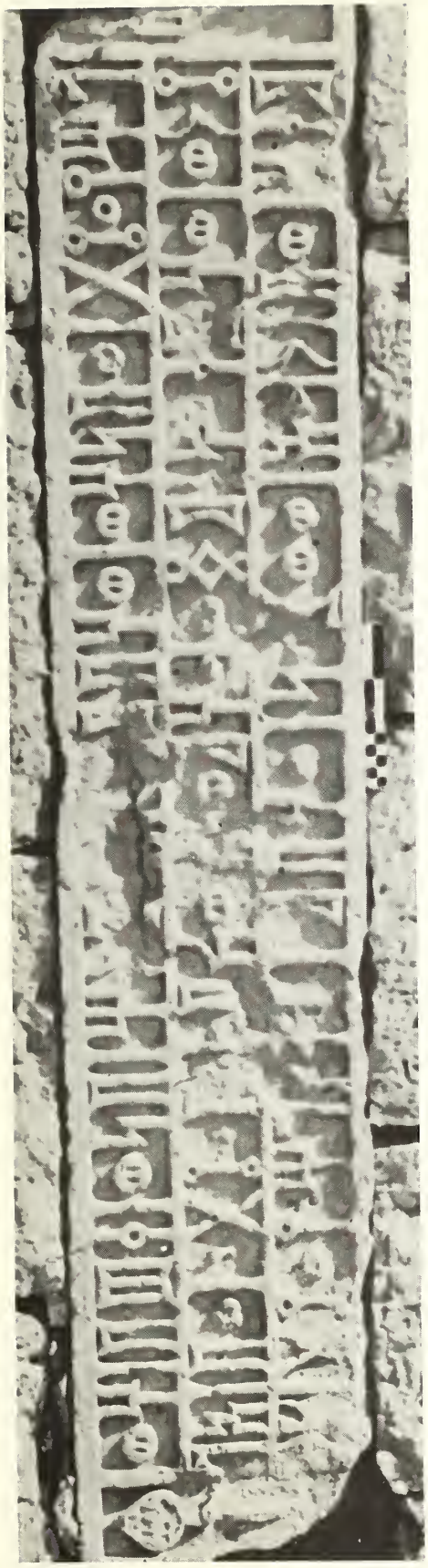


CIH 104

CIH 105



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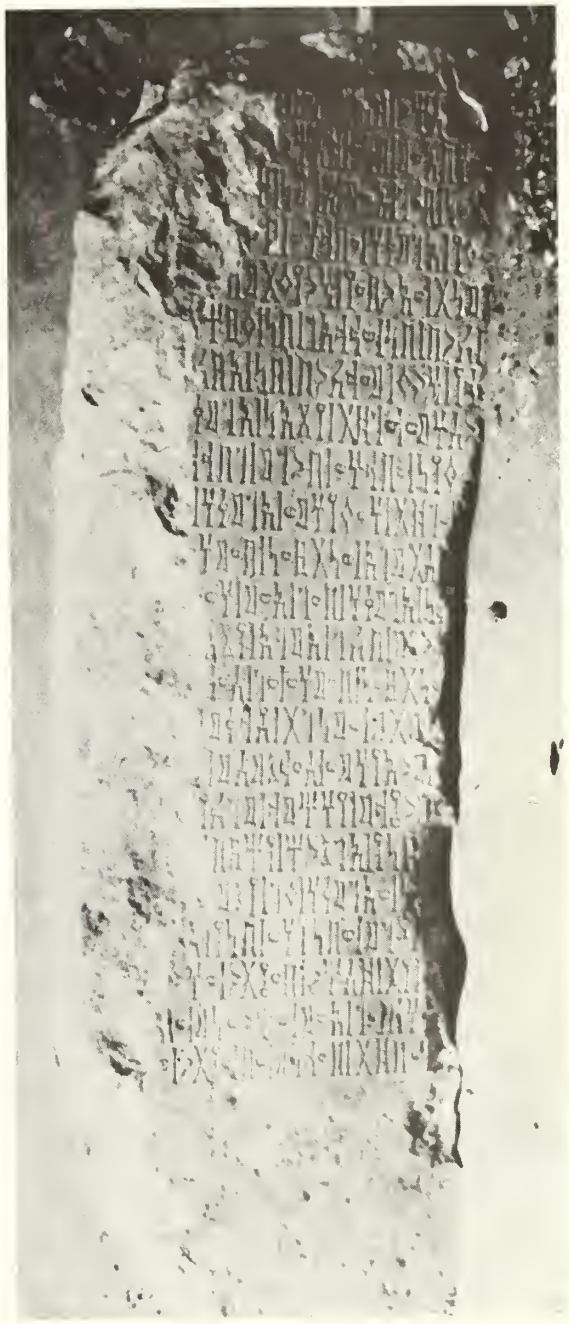

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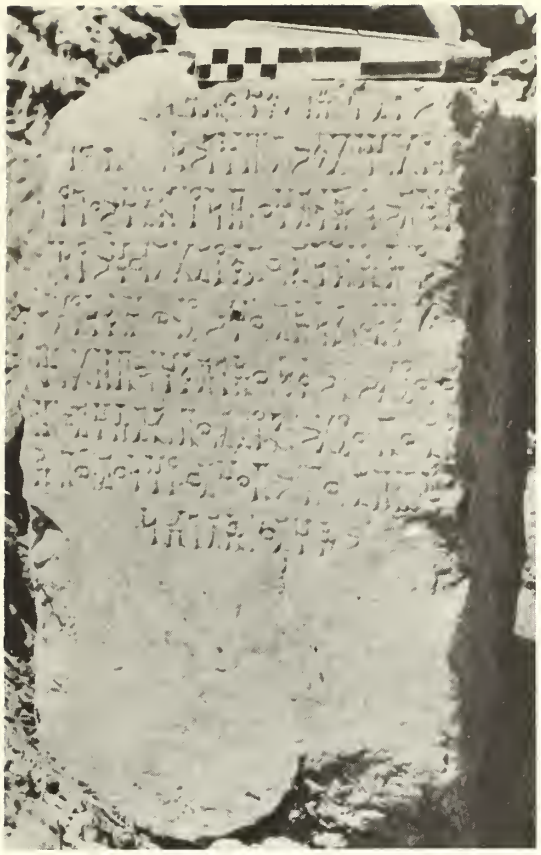
PLATE 21



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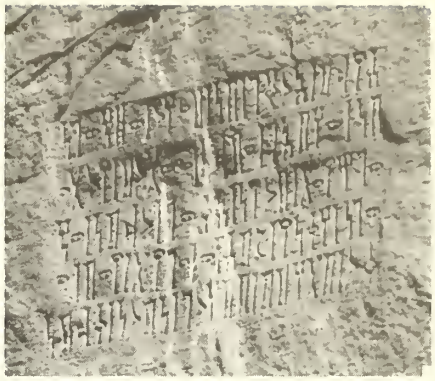

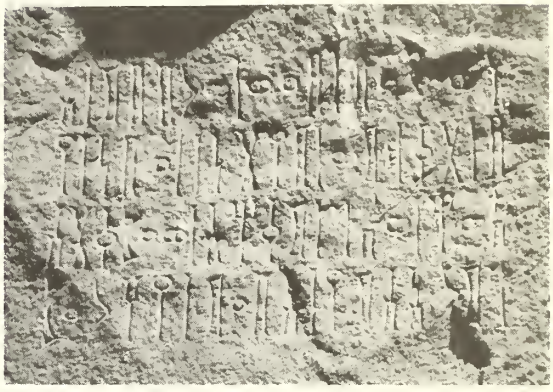

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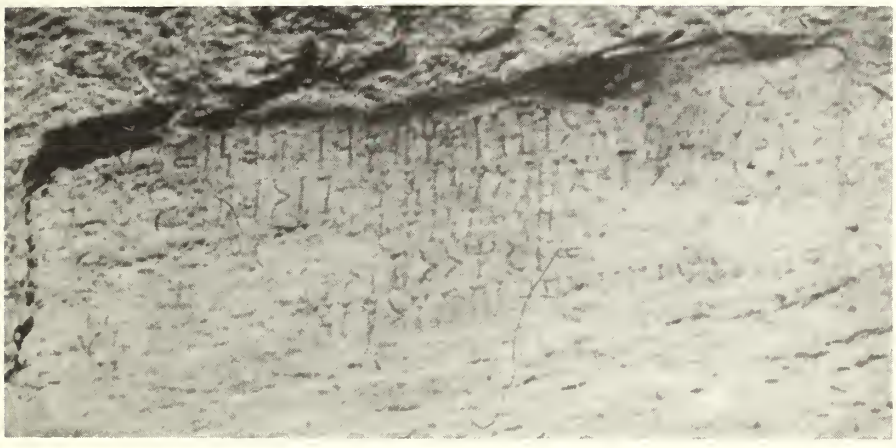

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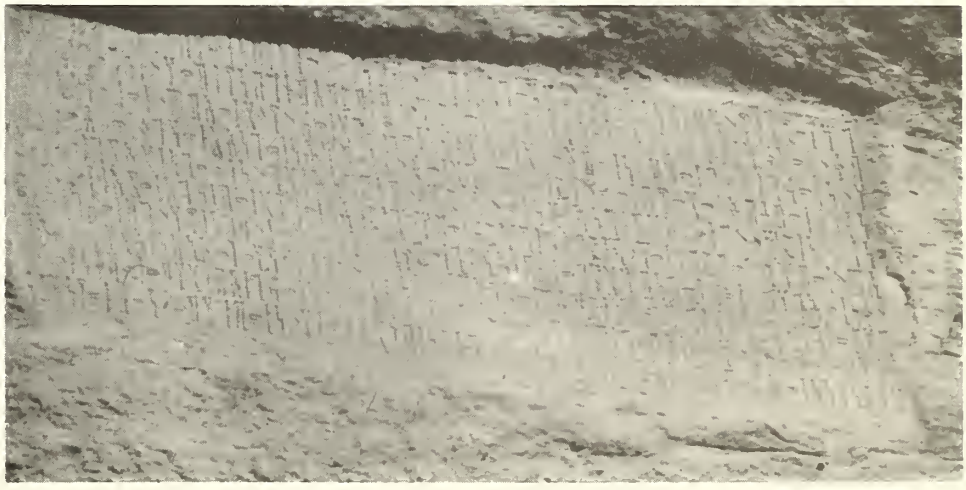

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